

LINGUISTIC SURVEY OF INDIA.



EDITED AND GAZETED BY

G. A. GRIBSON, C.I.E., V.D., B.Litt., I.C.S.



VOL. II.

MŌN-KĀMĒR AND SIAMESE-CHINESE FAMILIES
(INCLUDING KHĀSSI AND TRI)

LINGUISTIC SURVEY OF INDIA.

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(INCLUDING KHASSI AND TAI).

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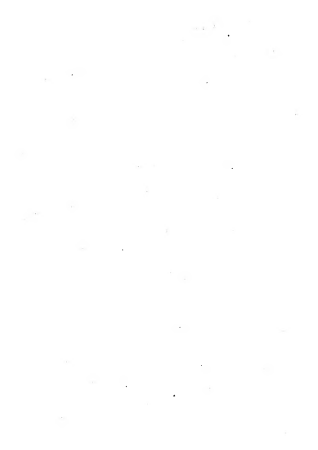
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CHAPTER I
GENERAL PRINCIPLES OF THE THEORY OF
THE CALCULUS OF VARIATIONS.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Môn-Khmer and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - " II. Bodo, Nigá, and Kachin groups of the Tibeto-Burman languages.
 - " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- " IV. Dravidian-Munda languages.
- " V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - " II. Bihárl and Oiyá.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Maráthi).
- " VIII. Indo-Aryan languages, North-Western group (Sháhl, Lahndí, Kachhól, and the "Non-Sanskritic" languages).
- " IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Panjábí.
 - " II. Rájasthán and Gujárátl.
 - " III. Hindustáni languages.
- " X. Iranian family.
- " XI. "Gipsy" languages and supplement.



PREFACE

THE present volume deals with those languages of the Mon-Khmer and Tai families which fall within the limits of this Survey. The Mon-Khmer are the oldest, and the Tai are the latest, of the Indo-Chinese immigrants into India. If we arranged these languages chronologically, the Tai ones should come after the Tibeto-Burman Family. It has, however, been found convenient to put these two short sections together into one volume.

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THE MON-KHMER FAMILY.

The languages of this family are now only all spoken in Farther India, and thus do not fall within the limits of the present Survey. The home of one important member, Khasi, is, however, in Assam, and hence a brief general description of the family is necessary.

Linguistic evidence points to the conclusion that some form of Môn-Khmer speech was once the language of the whole of Farther India.¹ Invasions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Yai race, have driven most of the Môn-Khmer speakers to the sea-coast; so that, with a few exceptions, all the languages of this family are now found in Pegu, Cambodia and Assam. The exceptions are some tribes who still hold the hill country of the lower and middle Me-kong and of the middle Chindwin, and the Khasis, all of whom are islands of Môn-Khmer origin, standing out amidst seas of alien peoples.

The languages of the Môn-Khmer family fall naturally into five groups. The first group includes a number of closely related forms of speech used by the inhabitants of the hill country of the lower and middle Me-kong. The second includes the Môn or Pálsing spoken in Pegu, the Aka-saw of Assam, and a number of minor dialects (including Súing and Balaui) spoken in the latter country. The third group consists of the various dialects of the Khmer spoken in Cambodia. The fourth, or Pálsing-Wa, group, includes the Pálsing spoken north-east of Mandalay, the language of the Wa, and a number of other dialects spoken in the hill country round the upper middle courses of the Chindwin and the Me-kong. Amongst these may be mentioned Khamk or Khma, Lo-met, and Kiang. The fifth group consists of the various dialects of the Khasi languages. In order to show the connection between Khasi and the other languages of the family, I have added to the list of words of the Khasi dialects a further list showing the corresponding Môn-Khmer words so far as I have been able to collect them.

The points of resemblance between the Môn-Khmer vocabularies and those, on the one hand, of the Mundá languages of Central India, and, on the other hand, of the Nasavory language of the Nicobars and the dialects of the early inhabitants of Malacca,² have often been pointed out. They are so remarkable and of such frequent occurrence, that a connection between all these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kuhn. At the same time the structure of the two sets of languages differ in important particulars. The Môn-Khmer languages are monosyllabic. Every word consists of a single syllable. When, in Khasi for instance, we meet an apparent disyllable we find on examination that it is really a compound word. On the other hand, the Mundá, Nasavory, and Malacca languages contain many undoubted polysyllables. This is a very important point of difference, for one of the marks by which languages are classified is the fact that they are monosyllabic or polysyllabic. Again, if we take the order of words in the Mundá languages and compare it with that of Khasi and Môn, we find another important distinction. The Mundá order is subject, object, verb, while in Khasi and Môn it is subject, verb, object. The order of

¹ It is not intended to suggest that its speakers were the autochthones of this region. They probably immigrated from North-Western China, and superseded the aboriginal, or they, in turn, were superseded by the Tibeto-Burmans and the Yai.

² These are the languages of the so-called Great Yai, or Mon, of the Wa, Lolo, Ching, Congo, Kham, and others.

words in a sentence follows the order of thought of the speaker, so that it follows that the Mundas think in an order of ideas different from that of the Khassis and the Miers.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Mön-Khmer languages on the one hand, and for the Mundli, Nannery, and Malacca languages, on the other. We may, however, safely assume that there is at the bottom of all these tongues a common substratum, over which there have settled layers of the speeches of other peoples, differing in different localities. Nevertheless, this substratum was firmly enough established to prevent its being entirely hidden by them, and frequent, undeniable, traces of it are still discernible in languages spoken in widely distant tracts of Nearer and Further India.

Of what language this original substratum consisted, we are not yet in a position to say. Whatever it was, it covered a wide area, larger than the area covered by many families of languages in India at the present day. Languages with this common substratum are now spoken not only in the modern Provinces of Assam, in Burma, Siam, Cochinchina and Annam, but also over the whole of Central India as far west as the Berars. It is a far cry from Cochinchina to Khasi, and yet, even at the present day, the coincidences between the language of the Khasis of the latter District and the Assamese of Cochinchina are strikingly obvious to any student of language who turns his attention to them. Still further food for reflection is given by the undoubted fact that, on the other side, the Mundli languages show clear traces of connexion with the speeches of the aborigines of Australia.

This ancient substratum may have been the parent of the present Mundli languages, or it may have been the parent of the present Mön-Khmer languages. It cannot have been the parent of both, but it is possible that it was the parent of neither. Logan, writing in the early fifties, believed that it is the Mön-Khmer family of which it was the parent, and that the speakers were a mixture of two distinct races, i.e., that Eastern Thetars, or Western Chinese, came across the Himalaya, and mingled with the Austro-Desiaticans of India proper, who are now looked upon as the aborigines of India. Barbon, in his *Comparative Grammar*, avoids the question, and contented himself with proving, what is now not a matter of doubt, that the Mundli and Mön-Khmer families had no common parentage. Kuhn is more cautious than Logan. He proves the existence of the common substratum, but does not venture to state to what family of languages it belonged. Thomson does not deal with the question directly, but it may be gathered from the paper quoted below that his opinion is that most probably the substratum is a Mundli one, and that a population akin to the Indian Mundli races originally extended as far east as Further India. This was before the beginnings of those invasions from the north which resulted, first, in the Mön-Khmer, and, afterwards, in the Tibeto-Burman and Tai settlements in that region.

AUTHORITIES.—

The following writings deal with the general question of the Mön-Khmer race and languages:—

- LOGAN, J. E.—*The series of papers on the Ethnology of the Indo-Pacific Islands*, which appeared in the *Journal of the Indian Archipelago*, may all be studied with advantage, though much has been superseded by later inquiries. Special attention is drawn to the paper on the *General Characteristics of the Burman, Tibetan, Champter and Desiatic Languages*, on pp. 159 and 21 of Vol. vii (1853).

¹ In Kuhn in the *Indische Sprach* quoted later.

- Finlay, C. E. R. R.—*Comparative Grammar of the Languages of Farther India, 4 Fragments*. London, 1881.
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- Fischer, F. W., F. D.—*Die Sprachen der Araber und Perser auf Arabien und der Völker der arabischen Halbinsel*. Abhandlungen der k. bayern. Acad. der Wissenschaften von München, 1893. Heft III, pp. 231 and 2. 5. Göttingen, 1893.

KHASI.

The connexion of Khasi with the other languages of the Mon-Khmer family was recognised as long ago as the year 1830, when Logan, in his paper on the *General Character of the Burman-Thibetan, Gosselic and Dravidian Languages*,¹ spoke of it as 'a solitary relict that the Mon-Kambojan formation once extended much further to the North-West than it now does.' This statement of opinion seems to have escaped the notice of subsequent students of the language, for though a few scholars have once and again referred to the connexion with Mon-Khmer, the usually accepted account of Khasi has been that it is an entirely isolated member of the Indo-Chinese languages.² It was not till 1880, forty years after Robinson published the first Khasi Grammar, that Professor E. Kuhn, in his masterly *Schritte zur Sprachkunde Indostaniens*, first seriously attacked the question, and showed conclusively the true affinity of this interesting form of speech.

The home of Khasi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides this three other dialects have been reported for this Survey, viz., (1) the Lyngngon, or the language of the south-western corner of the hills, bordering on the Garo Hills; (2) the Syntlang or Poiri, or the language of the upper portions of the Jaintia sub-division, east of Shillong; and (3) the Wia, or dialect of the low Southern valleys, opening out on to the plains of Sylhet.

Specimens of these three have, it is believed, never before been printed, and these now given afford the only materials for exhibiting their differences from the standard and possibilities of grammatical structure. Syntlang approaches the standard dialect much more nearly than the others.

The following figures have been reported as the estimated number of speakers of each dialect:—

Dialect.	Where spoken.	Number of speakers.
Standard	Khasi and Jaintia Hills	125,100
Lyngngon	Doim	1,800
Syntlang or Poiri	Doim	21,500
Wia	Doim	7,000
Unspecified	(Sylhet) 2,200 (Cachar) 815	3,015
	Total	179,215

The³ interest attaching to the Khasi language is due chiefly to the isolated position which it occupies among the aboriginal tongues of India, and especially among the Tibeto-Burman group which encloses it. This isolation, it may be added, is equally

¹ Quoted in an authority in the Introduction to the Family.

² As Hirth, in *op. cit.* vol. p. 402; and *The Modern Languages of the East Indies*, p. 217; and Hirth, *Khasi Grammar*, p. xvii.

³ For the following account of the Khasi language, I am indebted to the kindness of Mr. Charles J. Lyall, F.R.S.E., who has not only written the introductory account and the grammatical sketch which follow, but has also revised the specimens and given me valuable advice and assistance in preparing them for the press.



completeness in the social institutions of the Khamti race, and in the physical characteristics of the individuals who compose it. While the general type, both of speech and physical frame, is undoubtedly Mongolian, the morphological character of the language differs too much from that of other forms of speech found within the Indian boundaries, to admit of its being classed with any one of them.

The following are the principal points of difference between the Khamti family and the other non-Aryan languages of India :—

- (1) It possesses a complete system of gender. To every substantive in the dialects which together form the language is ascribed a masculine or a feminine quality, irrespective of its representing an object actually having sex; and this division of gender is carried, by means of the determining prefix, through the adjectives and verbal forms which, together with the substantive, build up the sentence.
- (2) As in other non-Aryan languages of India, grammatical relations are denoted by position, or, more often, by the use of help-words with more or less attenuated meanings. But the important point of difference is that in the Khamti dialects these help-words are invariably *prefixes*, that is, they stand before the word they modify. On the other hand, the Dravidian, Munda, and Tibeto-Burman forms of speech prefer *suffixes*, that is, the help-words follow the words they modify. The other Non-Khamti languages follow the *suffix* system as the Khamti, while the Tai family uses both systems. The possessive is placed after the thing possessed in the Khamti, the Tai, and the other Non-Khamti languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khamti sentence is altogether different from that which prevails in the Tibeto-Burman family, its neighbour on three sides; and, as the order of words corresponds to the order of ideas, the speakers of Khamti are thus differentiated in a very important respect.
- (3) The possession of a *relative pronoun* distinguishes the Khamti dialects from most of the non-Aryan languages of India, a peculiarity which it shares with the Cambodian and Annamese languages (as well as with those of the Tai family), but not with Mîa.

VOCABULARY.—The greater part of the words used in Khamti appear to be native to that tongue, though there may have been borrowings and interchanges with its Tibeto-Burman neighbours.* The two test-words, for *water* and *five*, and the *numerals*, which run through the whole of the Tibeto-Burman family with only dialectic variations, have no representatives of the same type in Khamti. Many words have been borrowed from Bengali, Hindustani and English, being required to express ideas and instruments of civilisation and culture acquired from outside; but the language has considerable power of abstraction, and has proved adequate to the expression of very complex relations of thought.

It has received much cultivation during the past half-century, entirely through the agency of the Welsh Calvinistic Methodist Mission, settled in the Khamti Hills since 1862, with its head-quarters first at Churupanj, and afterwards at the provincial capital of

* Khamti is a *lingua*, the nearest Tibeto-Burman neighbour of Khamti on the East, has a fairly large number of roots identical with Khamti; it is not possible to point to any which has borrowed from the other.

Shillong; and, besides translations of the Scriptures, a considerable number of books have been published in it. The standard dialect is considered to be that of Cherrapunji and its neighbourhood, where the first efforts to give the language a literary form were made; and the education imparted by the missionaries, who have now occupied with their schools every part of the Khasi and Jaintia Hills, has contributed to spread the use of this dialect throughout the Khasi-speaking area. Khasi is the official language of the courts, and is recognised by the Calcutta University, students from the Hills offering themselves for matriculation being examined in it as a second language in addition to English.

The best account of it is contained in the *Grammar* by the Rev. H. Roberts; but, as the list below shows, there are many works from which a knowledge of it can be gained.

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- WILKING, W.—*How the Reader's Companion, being an easy guide how to speak and write Khasi*. Shillong, 1894.

SKELETON KHASI GRAMMAR.

PRONUNCIATION.—The language has been provided with a written character—the Roman—by the Missionaries, who have used a system for expressing sounds partly derived from their own Welsh. These words in Khasi as written do not agree with the scheme of representation adopted elsewhere in this Survey. According to the established system the following vowels have sounds not represented elsewhere by the same means:—
a is not the Aryan *a*, but the Aryan *i* somewhat shortened, as in Bengali and Assamese (German *a* in *Mess*).

e short and *i* long both occur.

o represents the abrupt *o* in 'gone,' 'pot'; *ô*, the sound in 'bone'.

y is used for the obscure vowel, not exactly the short *a* of Aryan, but something between it and the German *ä* or the French *æ*, but shorter than these.¹

Very rarely it is long, and then—the French as in 'haine.' It is never used as a consonant, its place being taken by the vowel *i*, as *jaupa*.

æ is used in diphthongs for vocal *a*; elsewhere it is a consonant.

Diphthongs.—*ai, ei, æ* in Aryan; *æw*=Aryan *au*; *æw*=Aryan *äu*; *æwæw* exactly Aryan *ä*, but with the *i*-sound diphthongically and *fi*; *æw*=Aryan *äu*; *æw*=Aryan *äu*, but pronounced together as *æ* to make one syllable; *æi* as in 'hoil'; *æi, æi*, each vowel separately heard, but as one syllable.

Discritical marks of length are seldom used in writing, and the long vowel *i* is sometimes expressed by doubling. *K*, e.g., *äin*, bird; *äim* (*äim*), child; *äing*, fire; *äing*, tree. Occasionally the diacritical is used to denote long *æ*, thus, *æ*. It is also used for a sound hardly distinguishable from long *i*.

Aspirated Consonants.—*Bh, kh, dh, gh, jh, th, æh*, as in Aryan; only one *d* and *t* (not two, dental and cerebral) are used, as in English; *ch* as in 'cham.' The language does not contain the sounds of *f* (except as a dialectic form of *ph*), *g* (except in foreign words), *sh* or *s* (except in the Lyngbyen and Wier dialects).

Ng is frequent as an initial, and after initial *a*, as *angp*, *angem*, *anghe*. The *g* is never heard separately.

Tones.—Khaasi possesses tones, like the other languages of the Miao-Khaasi family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated in the ear. One tone, however, the abrupt, is expressed by the use of *h* after the vowel; e.g., *äa*, the particle for the past tense; *äah*, the particle of potentiality. Wherever *h* follows a vowel, this is to be understood to be its form.²

Aphæresis.—Khaasi abounds in initial consonants (not, however, exceeding two); but the effect of brevity produced by rapid utterance is to reduce these compounds by the omission of the first; *hæng*, past; 'long-hæst, bird : *hæng*, village; 'scap-hæst, village of the pine-trees : *äwæ*, man; *æw-äwæ*, a tall kind of millet; *hæst*, ring; *äit*, hand; 'æh-'*h*, finger-ring.

GENERAL STRUCTURE.—The elements of the Khaasi vocabulary are monosyllabic, and the language, as the specimen above, is still distinctly monosyllabic in character, each syllable, for the most part, having its definite and proper force. But there are certain syllables—in the Standard Khaasi all prefixes—which have lost their separate individuality, and are used to form compound roots. These have almost invariably the weakest vowel, *y*, which they tend to lose and to combine with the following consonant. Thus *äyæwæ*, *äyæst*; *äyæ*, *äyæ*; *äyæ*, *äyæ*. The compounds thus formed tend to aphæresis the first element, and we have *æw*, *æi*(*æi*) as the resultant. In verbs these syllables (*äyæ*, *äyæ*, *äyæ*, *äyæ*, *äyæ*, *äyæ*, etc.) play a considerable part in producing secondary roots. Compound roots, in which each element retains its force and is distinctly

¹ I combined with *y*, as in the prefixes *äyæ*, *äyæ*, *äyæ*, etc., appears to represent very accurately the sound *æ* of the old Aryan alphabet, still retained in some of the Germanic languages. It is used frequently to denote *æ* in the English, *ä*, *æ*, *æ*.

² In a large number of cases the *h* represents a lost consonant, usually *h*. Thus *äwæ*, *äwæ*, is in Lyngbyen *äwæ* *äwæ* (*äwæ*), *äwæ*, stands for *äwæ* (*äwæ* *äwæ*). Compare also the Khaasi *äyæ*, *äyæ*, with the Miao *äyæ*, and the Chinese *äyæ*, *äyæ*, with the Miao *äyæ*. The abrupt tone is due to the disappearance of this consonant.

³ Aspirated consonants, *æp*, and *æh*, are here treated as single letters.

Idioms in the common idiom, are extremely numerous, and add greatly to the power of the language as the means of expression. Thus *kye*, cannot prefix, *soin*, stone; *kye-soin*, mark with a stone as memorial, remember: *shook*, look at, watch, *kyat*, read; *shook-kyat*, expect, wait: *apoon*, feel, *shia*, good; *apoon-shia*, be pleased.

ARTICLE.—The pronoun of the third person is commonly described as an article. Its forms are, singular, *man*, *u*, fem. *he*, diminutive or familiar, *i*; plural (*man*, gen.) *hi*. One of these must precede every noun. It has not, however, the force of our article, either definite or indefinite, but only indicates the gender and number of the associated noun. The 'article' is omitted in idiomatic sentences when no ambiguity is caused by the omission.

NUMER.—Gender is indicated in the singular by the 'article', in the plural, where necessary, by words denoting sex. The great majority of masculine nouns are feminine; all abstracts (formed either by the prefix *jong*, or the adjective with or without *he*) are feminine. The sun, *day*, is feminine, *he yag*; the moon, month, is masculine, *u yagui*. Sometimes the word varies in meaning according to the gender: *u yagui*, bee; *he yagui*, honey. Diminutives are formed by the prefix *i*: *u i-hein*, a man; *i i-hein*, a dwarf; *he i-hein*, a horse; *i hein*, a hat.

Number is indicated only by the article.

Case is indicated by prefixes. Thus:—

Case.	Singular.	Plural.
Nominative . . .	<i>u i-hein</i> , a man	<i>hi i-hein</i> , men.
Accusative . . .	<i>he u i-hein</i> , a man	<i>he hi i-hein</i> , men.
Instrumental . .	<i>he u i-hein</i> , by a man	<i>he hi i-hein</i> , by men.
Dative	<i>he, she, or u u i-hein</i> , to or for a man . .	<i>he, she, or hi hi i-hein</i> , to or for men.
Abblative	<i>so u i-hein</i> , from a man	<i>so hi i-hein</i> , from men.
Genitive	<i>jong u i-hein</i> , of a man	<i>jong hi i-hein</i> , of men.
Locative	<i>he u i-hein</i> , in a man	<i>he hi i-hein</i> , in men.

N.B.—The prefix of the adjective (*he*) and of the Genitive (*jong*) are often omitted, the prefixes of the word indicating the case.

ADJECTIVES.—All are formed by prefixing *he* (the particle of relativity or purpose) to the root. Thus, *shia*, goodness; *he-shia*, good; *soin*, badness; *he-soin*, bad. Often *he*- is dropped and the root joined immediately to the noun, but in this case there is generally some difference of meaning, and the word has become properly a permanent compound noun. Thus, *u i-hein-shia*, a good man; *u i-hein-shia*, a rich man. The 'article' may be repeated before the adjective or omitted at pleasure, *u i-hein u i-hein-shia*, or *u i-hein-shia*, a wise man.

The adjective always follows the noun.

Comparison is effected by inserting *he* between *he* and the root for the comparative, and by adding *soin* to the positive, either with or without *he*, for the superlative:—*je-eh*, hard; *he-hein-eh*, harder; *he-eh-soin*, *he-hein-eh-soin*, hardest.

NUMERALS.—The forms are given in the list of words. Here it is to be observed (1) that in Khamti the ordinal number always precedes the noun (e.g., *de-apat*, two persons: *hi*-(*gaphid*), three places), whereas in Tibetan-Burman it follows it; (2) that in Khamti there is no trace of the class-determinative used in Tibetan-Burman and Tai with numerals when applied to different groups of things.

PRONOUNS.—The Personal Pronouns are *apt*, I; *apt*, we (both of common gender); *at* (nom.), *jit* (fem.), thou; *pit* (nom. gen.), *ye*; *a* (nom.), *he* (fem.), *he*, she, *it*; *hi* (nom. gen.), they. All are declined as nouns. *He*-prefixed emphasises the pronoun; *apt* *he* *apt*, we-*apt*=I and, even I. Observe (1) that in these plurals there are found in Khamti traces of inflexion, and (2) that in the second and third persons the common plural is formed from the *feminine* singular. The locative is also used where we should use the nominative, as in impersonal verbs: *he* *dat*, it is necessary; *he* *to* *dag*, it rained; *he*-*we*, this; *he*-*to*, that, of various things.

The pronouns of the third person are converted into **DEMONSTRATIVES** by the addition of particles denoting the position of things with reference to the speaker. These suffixes are:—(1) near=this, *at* (*a*-*at*, *he*-*at*, *i*-*at*, *hi*-*at*); (2) in sight but further off=that, *to* (*a*-*to*, etc.); (3) further off, but still visible=that, *fat* (*a*-*fat*, etc.); (4) out of sight, or only contemplated in the mind=that, *he* (*a*-*he*, etc.). After these, the 'article' must be repeated before the noun: *this* man=*a*-*at* *a* *man*.

The Relative Pronoun is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle *he*—*a*-*he*, *he*-*he*, *i*-*he*, *hi*-*he*. Eg., 'there was a man who had two sons'=*to*-*don* *a*-*at* *a*-*he* *a*-*he* *a*-*he* *to*-*don* *de*-*apt* *hi*-*hi* *aherap*. *He* is sometimes used as a relative without the 'article.'

The Interrogative Pronoun is the 'article' followed by *we* or *et*, (*a*-*we*, *he*-*we*, *hi*-*we*, who? which? *a*-*et*, *he*-*et*, *hi*-*et*, *hi*.), *et* is often used without the 'article'; and *we* (which is restricted to persons), when declined, regularly drops the 'article', e.g. *a*-*jeap*-*we*, whose? *we*-*we*, whom? *we*-*we*, to whom? What? *we*-*et*, and also *he*-*et*.

The Reflexive Pronoun, referring to the subject of the sentence, is *he*, for all persons.

VERBS.—The verbal root (which never varies) may be simple or compound. The compound roots are (1) *Compos.*, formed by prefixing *pa* to the simple root; *lap*, die; *pa*-*lap*, kill; (2) *Prepositional*, formed by prefixing *we*; *sin*, weep; *we*-*sin*, weep continually; (3) *Augmentative*, by prefixing *man*; *stad*, be wise; *man*-*stad*, grow wise; (4) *Reciprocal*, by prefixing *de*; *let*, love; *de*-*let*, love one another; (5) *Indefinite*, by prefixing the particles *hpa*, *hpa*, *eye*, *tpa*. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, *sofia*, a quarrel (Khamti *hpa*-*we**et*, *gato*); *de*-*sofia*, to quarrel with one another; *hpa*-*sofia* (Khamti *hpa*-*we**et*), share; *pa*-*de*-*sofia* (reciprocal-causal), to divide between several persons; 'rich', *stad*, *man* *man* 'rich', *man* 'rich', to grow rich; *stad*, *goal*; *pa*-*stad*, to make good.

There are two verbs for 'to be,' *lap*, implying existence absolutely, and *don*, implying limited existence, and also meaning 'to have.'

Conjugation.—There is only one form of conjugation for all verbs. Tense and Mood are indicated by prefixes, number and person by the subject. When the subject is a noun, the pronoun is inserted before the verb.

Present.		Past.		Future.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
<i>ʔpt</i> long, I am.	<i>ʔpt</i> long, we are.	<i>ʔpt</i> ʔn long, I was.	<i>ʔpt</i> ʔn long, we were.	<i>ʔpt'n</i> long, I shall be.	<i>ʔpt'n</i> long, we shall be.
<i>ʔt</i> (noun) or <i>ʔat</i> (noun) long, thou art.	<i>ʔt</i> ʔn long, ye are.	<i>ʔt</i> or <i>ʔat</i> ʔn long, thou wast.	<i>ʔt</i> ʔn long, ye were.	<i>ʔt'n</i> or <i>ʔat'n</i> long, thou shalt be.	<i>ʔt'n</i> long, ye shall be.
<i>ʔ</i> (noun) or <i>ʔn</i> (noun) long, he or she is.	<i>ʔt</i> long, they are.	<i>ʔ</i> or <i>ʔn</i> ʔn long, he or she was.	<i>ʔt</i> ʔn long, they were.	<i>ʔ'n</i> or <i>ʔn'n</i> long, he or she will be.	<i>ʔt'n</i> long, they will be.

These simple tenses are rendered more definite or emphatic by various devices. *ʔn*, sign of the past, when added to *ʔat*, sign of the potential, has the sense of the complete perfect: *ʔpt ʔn ʔat* long, I have or had been. *Tu* (spresquated after a vowel to 'u), with *ʔn* added, emphasises the future. In the subjunctive mood (after *ʔn*, *ʔt*), *ʔn* is inserted to indicate a hypothetical condition: *ʔn* ʔpt ʔn ʔn long, if I be; *ʔn* ʔpt ʔn ʔn long, if I were. Other emphatic tenses are similarly formed with other particles.

The *Imperative Mood* is either (1) the simple root, long, be, or (2) *ʔt* long, or (3) *ʔt* long *ʔt* (emphatic).

The *Infinitive of Purpose* is composed of *ʔn*, the relative particle, and *ʔn*, the future particle, prefixed to the root: *ʔn'n* long, to be, or, for the purpose of being. The *Infinitive of State* is *ʔn ʔpt* long or *ʔn ʔn* long, being.

Participles.—*ʔn* long, being; *ʔn ʔn* long, been.

Noun of Agency.—*N* long.

There is no *Conjunctive Participle*, such as plays so great a part in the syntax of *Slah* and other *Theto-Burman* languages.

The *Passive Voice* is formed by using the verb impersonally and putting the subject into the nominative case with *ʔn*. In the present, *ʔn* long (particle of continuance) is prefixed to the verb: *ʔn* (noun, to love),—I am loved—*ʔn* ʔn ʔn long; I was loved—*ʔn* ʔn ʔn ʔn long; I shall be loved—*ʔn* ʔn ʔn ʔn ʔn long.

Potentiality is indicated by the verb *ʔat*, and *Necessity* by the verb *ʔn*, both used impersonally, with the feminine 'article' (for the neuter) *ʔn*, and followed by the relative particle *ʔn*. Thus, *ʔn ʔat ʔn ʔn ʔn* long, I might be (*ʔn*, it is possible that I was); *ʔn ʔn ʔn ʔn ʔn* long, I ought to be (*ʔn*, it is necessary for me to be). *ʔat*, in the present, is construed personally (*ʔpt ʔat ʔn* long, I can be), and impersonally only in the past and future: *ʔn ʔat* is impersonal throughout.

ʔn and *ʔn* indicate the *Indefinite Present*: *ʔn* ʔn ʔn, I am working.

The *Negative* sign is *ʔn*, spresquated after vowels to 'n': *ʔpt'n* long, I am not. In the past tense *ʔn* is used in addition to *ʔn*: *ʔpt'n ʔn* ʔn ʔn long, I have not written. In the future *ʔn* follows the future particle *ʔn*: *ʔpt'n ʔn ʔn* ʔn long, I will not write.

In the *Imperative* the *Negative* is *ʔn*: *ʔn ʔat* or *ʔn ʔat* ʔn ʔn, write not.

Order of words.—The usual order of words is (1) subject, (2) verb, (3) object; but very often, for the sake of emphasis, the verb (usually preceded by the 'article' or pronoun) is put before the subject: *a la was-a k'ris* or *la was a-k'ris*, the man came. Generally, it may be said that when emphasis is desired, the word to be emphasised is brought forward (*i.e.*, nearer the commencement) in the sentence.

The following examples of Khazi in its various dialects have been provided by the Deputy Commissioner of the Khazi and Jaisin Hills. I have already expressed my indebtedness to Mr Charles Lyall for the revision of the proofs. I must also take this opportunity of acknowledging the kindness of the Rev. H. Roberts, the author of the well-known Khazi Grammar and of other excellent works dealing with the language, who has likewise gone through the proofs, and has cleared up many points regarding which we were in doubt. His intimate knowledge of the various dialects of the language, which he has ungrudgingly placed at my disposal, has rendered it possible to represent them with considerable accuracy.

MON-KHMER FAMILY.

KHASSI.

STANDARD DIABROT.

(CHAMBER, KHASSI AND JAMUNA HILLS.)

SPECIMEN I.

(F. HARRIS, 1890.)

la-don u-wel u-baw u-ba la-don la-nget ki-khün shierang. U-ba
Wan-don one man who had two-sons children male. Wan
 khaidah u la-eng ha u-kya jong-u. 'ko-pa, si neh ha ngl ka
 lael la said to the-father this, 'father, give me to me the
 hyuta ha-ba hap is ngl.' To u la-pyu-la-hyuta ha ki künha u dan.
portion which falls to me.' Then he divided to them whatever he has.
 Haido ha-ba yu hün ang u-ba u-ba khaidah hyuda u la-lam lang
After that not many days that who last when he gathered together
 la-khi-khi ha-ba u la-leh jong-leh sin ka-ri ka-ba jong-ngh; hang-ta
things all he went journey to a-country which far; there
 ruh u la-pyu-ayra ruh la-ba-hyuta jong-u ha u da-leh among-ayra.
also he wanted away the-portion his that he doing distant.
 Hyuda u la-pyu-lut kanta la-khi-khi ha-ba, la-jin 'remember ka-ba
Wan he had-again to things all, happened junior (had-ya-?) which
 khaidah ha ka-ba ha-ri, u ruh u la-aydaung han angow kyrdah. Hyuda kanta u
goes to that country, he also he hopes to find work. When so he
 la-la-oh had u-wel in ki-tral-strong ka-ba ka-ri, u-ba la-phah la-u sin
went with one from master-servant (of-)that country, who sent him to
 lyangkha jong-u ha'n ip ualang. To u la-angow kwah ha'n pyu-kydaung
field his to tend pig. Then he felt desire to fill
 ta-da ka-k'poh in ki chop, to yu don ba si la-u.
one help from those lands, then not there-to that place to him.
 Hira hyuda u la-kyamka-hir u la-eng, 'hira-nget ki-khün u-kya
But when he remembered-himself he said, 'how-many arounds the-father
 jong-ngh ki-ba don ha jongtan kyrdah, ngl to ngl'u-ang thye-ga,
since who have food abundant, I there I-will-do hungry.
 Ng'u-la lang joi had ngl'u-khi sin u-kya jong-ngh had ng'u-ang
I-will stand up and I-will-go to the-father mine and I-will-ay
 ha-u, "ka-pa, ngl la-leh pap pyda hyang had ha khymai
to him, "father, I did also against house and in fore
 jong-mat; had ng'u la lang u-ba hit shah ba-pa-khod
after; and I-will am who worthy anywhere to-ent
 la-ngh u-khün jong-mat; to-pyu-long la-ngh kam u-wel na
me you thing; want-to-do me like one from

hi-shakui jong-ma." To u la-long had u hi-leit she la-u-kya,
accused him. Then he stood and he went to *un-father*.
 Himeo haka u da-dang-ha-jing-ngh, u-kya jong-u u hi-shakui la-u had u
But what he said-at-a-distance, father his he saw him and he
 la-sagwa-aynai, u la-phac ruh, had u la-hap ha ka-syung jong-u,
fell-pity, he saw also, and he fell to the-much his,
 u la-lai-la-doh ruh la-u. To u-ta u-khin u la-ong la-u. 'Ko-pa ngi la-lah
 he Himeo also him. Then that was he said to-him 'Father I die
 pop pycha bynong had la-khyant jong-ma, to ngi'm long shuk u-ta hit
 she against house and in-face of that, then I-not see anymore who fit
 la-pa-khot la-nga u-khin jong-ma.' Himeo u-ta u-kya u la-ong la ki-shakui jong-u,
to-call out was him. But that father he said to around him,
 'wathu nob la-ka-jin-kip la-ha kor-tam, to-pa-kip ruh la-u; to-bah ruh
 'hang away a-partment which has, put-on also him; put also
 la-ka-mak'hi ha la-ki jong-u, had ki-jail ha ki-shajut jong-u. To ngi'm
away in the-head his, and there as feel his, let as
 la-bam, ngi'm la-leh kyma; na-ha u-na u-khin jong-ngh u-ha la-ong, u
together-out, as do sorry; from what this was mine who died, he
 la-ha put; had u la-long u-ha la-jah nob, had la-shwa put la-u. Kuma
was-also again; and he was who feel sorry, and found upon him. So
 ki la-ka-syang ha'n la-leh kyma.
 They began to do sorry.

To u-khin u-ha khom shwa jong-u u la-don ha kyakha. To katha
 Then was who more old his he was in field. Then while
 u la-ong-sha ha-jan la-long u la-leh ngaw la-'ha-rhal had la-ki-ha
 he was-continuous-coming near house he got-to-hear singers and who
 shid. To haka u la-khot la-uwei na hi-ta ki-shakui u la-kyili,
does. Then when he called was from there around he asked,
 'aloh la-lah long hi-ne ki-khi ruh?' U to u la-la-thah la u,
 'what was he there things also?' He then he (reciprocal)-said to him,
 'ha la-wen a-pare jong-ma, to u-kya jong-ma u la-pyung la-u
 'for-that came brother thing, then the-father thing he called the-
 khin-maad ha la-pya-ngid, naha u la-leh pyd-syang put la-u u-ha
was-see that followed, for he got again upon him who
 hit-back-hit.' Hyda koma u la-bithu, u'm men ha'n hit ha-pat,
safe-and-sound. After like-that he was-angry, he-not will to go to-inside.

Namutata u-kya jong-u haka u la-mih-hahar u la-kyrid la-u.
 From-the-cause-of-that the-father his when he got-to-out he entered him.
 U to u da-in-thuh u la-ong la-u-kya, 'ha-khyant, la-kuta man
 He then he continuous-telling he said to-the-father, 'behold so-long year
 ngi dang-shakui la-ma had ngi'm jir la-pellit la-ha-bakam
 I continuous-servant that and I-not ever transgressed a-command

jong-mô; pyah an tsh'ín jiw hoi ha-ngh wad in-khên-khang
thine; get thou-wat ever parent to-me even a-diffie-daughter-get
 ha-ngh'n ich in-leh-hymen had ki-kô jong-ngh. Hired hah in-man
that-I-will get to-do-movement with friends mine. That when come
 was u-khên jong-mô, u-ha in-ham-dih in-ha-jing-lan jong-mô ha ki-nai, mō
this was thine, who ate-out fullness thine to hereto, thou
 in-pya-lap in-u khên-nam in-ha-pya-ngkhi. U to u ha-ngh in-u,
killed the son-was fattened. He then he said to-him,
 "ha-khên hah ha-ngh mō don lam had ngh had khikhi barch ki
'O-one every day thou art together with me and things all they
 jong-ngh ki long ki jong-mô. To ha-ha-dei ha'n in-leh-hymen had ha'n
mine they are they thine. Then it-was-met to do-marry and to
 in-leh ngow'ha, hah was u-pya jong-mô u in-long u-ha in-lap, to
do pleasure, for this brother thine he was who died, thou
 u in-ha poi; had u in-long u-ha in-jah, had in-sham poi in-u.
he was-alive again; and he was who last, and found again him.'

[No. 2.]

MÔN-KHMÉR FAMILY.

KHAML.

STANDARD DIALECT.

(DISTRICT, KHAM AND JAINTIA HILLS.)

SPECIMEN II.

(U Mahan Nag, 1900.)

Ka-ha ngi kyamdeu shingang a-jamli.
What I remember concerning the-earthsake,

Ha ka-por a jamli ka-wal ka-kyamlied ha la-dap ha ka-dap
At the-time the earthsake was coming, she died in the-morning
 jong ka-ta ka-ngh, had ha la-dap ha ka-ta ka-ngh, had ngi la ding-wan
of that day, and it rained on that day, and I was coming
 phai na ha-dap. Nangar ha ka long ka-ngh ka-ha pyjah ngi la-sai
returned from barbet. Because that it was day which cold I returned
 ding hapoh ing. Hiyada ka-ta-kadac ngi la-mih sha berrada,
five inside house. After like-that-like-thu-(i.e., little-while) I got-out to outside,
 had ngi la-tah-angaw ka-jag-khyamlied min-min kara ha jong a-jamli.
and I got-to-feel trembling slowly as that of earthsake.
 Ngä la-nghäy thä had ngi la-tah-angaw ka-jag-khyamlied ka nang jar,
I listened well and I felt the-trembling it grows-more severe,
 had ngi la-mih sha phyllaw-ing. Tang ngi shu phai ha phyllaw, ka
and I got-out to front-part-house. Only I just rush to front-part, the-
 jag-khyamlied ka la jar sh. La ngi la-khyamli-lyati ha ka-'a-da-jah-
trembling it was severe very. Although I expected that it-would-pass-
 ach, ka-jag-khyamlied ka nang khaw-jar pyrohan. Ha ka-ta ka-por ngi
off, the-trembling it grows more-severe nevertheless. At that time I
 la-shuyting sh. Ngä la-don jag-kyamca ha ka-'a-da-jah-ach, khaw hyada ki-khili
was-afraid very. I had hope that it-would-pass-off, but when the-day
 stachthana ki la-kyiön, ngi la-ang, 'a-thai a la-tah shikha la ka-pyritai,
elementary they fell, I said, 'God be fight indeed against the-world,
 had ya don jag-iridha ha ya-ka-pya-dah la ka-pyritai.' Ha
and not there-is free-thoughts (i.e., doubt) that will-destroy to the-world.' At
 kane ka-por ngi la-khyamli-lyati man ka-khyilip-'met ha ya kien hapoh
this time I expected every twinning-of-away that will swallow within
 khyadaw, had ha ya dap hach shi-ayrohan.
earth, and that will end all one-time.

FREE TRANSLATION OF THE FOREGOING.

What I recollect of the earthquake.

At the time of the earthquake a woman had died in the morning of the day, and it was raining on that day, and I had just returned from the bazar. As it was a cold day, I warmed myself by the fire inside the house. After a little while I went into the veranda and I felt a slight trembling as of an earthquake. I listened attentively and felt the trembling more severe and then I went to the front of the house. Just as I got to the front of the house the shaking was extremely severe. Although I expected it to cease, the shaking continued still more and more severe. Then I was very much afraid. I had some expectation that it would cease, but when the chimney tops came down I said, 'God is indeed fighting against the world and there is no doubt now that the world will be destroyed.' By this time I expected every moment to be swallowed up in the ground and done for once for all.

LYNQ-NGAM.

The Llynngagan dialect of Khasi is spoken in the west of the Khasi and Jaintia Hills District, near the Garo Hills. So little has hitherto been known about it that it has usually been considered to be a dialect of Chak. It is, however, a form of Khasi, and has no connexion with any language of the Tibeto-Burman family. It is estimated that the number of its speakers is 1,800. It presents many peculiar features. The following are the principal points of difference between it and the Standard dialect. As it has not been used as a literary dialect, there is no form of spelling, and the same word will be found spelt in two or three different ways in the specimens.

The Vocabulary deserves study. Some of the commonest roots are very different from those used in the Standard dialect. There are also many minor differences of pronunciation. 'A man' is *a-bro*, not *a-tro*, and 'a son' is *a-bida*, not *a-bida*. Standard *ag* is often represented by *aj*. Thus *daing* for *diag*, *dre*. This sound is represented in other dialects by *z*.

A final *h* often appears as *k*, and an initial *h* as *p*. Thus, *harok* (Standard), *ak*, becomes *prok*. Standard *ai* becomes *aw*. Thus, *ai-m-aw*, *one*; *ai-m-daw*, *no* necessary.

As regards 'Articles,' they are frequently omitted. The masculine singular is *a*, and the feminine singular is *ka*, as in the Standard dialect. *U* is, however, also used for the plural instead of *ai*, as in *ai-agut* *a-bida-bowng*, two men; *je-mad* *agut* *a-mad*, how many slaves. The demonstrative article is often used without any apparent reason,—possibly as a marker. Thus, *i-ryng*, the property.

NOUNS.—The prefix of the Accusative-Dative is *se* or *sa*, often contracted to *s'*, instead of *ka*.

The prefix of the Exclave is *se-aw*, *se-aw*, or *se-aw*. The Standard Dative-Exclave prefix *ka* is also used, and may be spelt *ka* or *ky*. We also find *se* or *sa*.

For the Genitive besides the Standard *je-aw*, we have *ka*, *sa-ka*, *am*, *am*, and *aw-nem*. *Aw-nem* and *am* also mean 'from'.

The plural sometimes takes the suffix *ma*. See List of words, Nos. 140, 141, etc. It is apparently only used with names of animals.

Adjectives.—The usual word for 'male' is *lowng*, and for 'female' *soetida*, in place of the Standard *sho-nyang* and *lynthak* respectively. As examples of comparison we have,

Ho-spying, good,
Mai-spying, better,
U-re-spying *idgyang*, best.

The Standard suffix *am* is also used for the superlative.

The prefix *se* seems to correspond to the Standard adjectival prefix *ka*.

PRONOUNS.—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	<i>se</i>	<i>idja</i> , <i>idja</i>
2nd Person	<i>mai</i> , <i>mai</i>	<i>pidja</i> , <i>idja</i>
3rd Person	<i>a</i> , <i>je</i> , <i>ayje</i>	

The **Nominative** of the pronoun of the 3rd person singular is given once as *he-mi*, and once as *me-mi*. The *me* or *he* is the Standard emphatic prefix *me*.

I do not know if there is a feminine form for this person. Its existence under the form of *pa* may be inferred from the plural *pitia*.

The **Demonstrative Pronouns** which I have noted are *he*, *tei*, *that*, and *nei*, or *mi*, *this*. *He* is used as a definite article in the phrases *he-jomoi*, the stringfishes.

The **Relative Pronoun** is *e-tai*, who.

Interrogative Pronouns are *nei*, *e-tai*, who? and *nei*, what?

VERBS.—The pronoun which is the subject of a verb may either precede or follow it. Thus, *ne eip*, I strike; *eip mite*, we strike. This pronoun is very often omitted when the sense is evident from the context.

The Standard causal prefix *pa* appears in *Iyog-apun* as *pa*.

The words meaning 'to be' are *ve*, *im*, *long*, and *mei*. Like the Standard *do*, *im*, corresponding to *Syriang* *oa*, also means 'to have'.

As in the Standard, the **Present Tense** is formed by using the bare root.

The **Past Tense** is formed in one of five ways, *viz.*,

1. By suffixing *lei*, as in *eip-lei*, *stri*.
2. By suffixing *lei-tai*, as in *di-lei-tai*, *went*.
3. By prefixing *lei*, and suffixing *lei*, as in *lei-eip-lei*, *said*.
4. By prefixing *lei*, as in *lei-lyitai*, *said*.
5. By prefixing *pa*, (*yap*, *ya*), as in *pa-nei*, *gave*; *pa-dlei*, *shook*; *pa-pai*, *locks*; *pa-fai*, *fell*.

There seems to be no difference in the use of these various forms. A good example is *d'aga pa-dai-lei*, *lei-lei-lei*, *dai-lei-lei he-brang jong ja*, (he) fell pity, *me*, fell on his neck.

The particle of the **Future** is, as in the Standard, *ya*, but it is added to the verb in a very peculiar way. If the root is a monosyllable, it is inserted into the middle of the root, immediately after the first consonant. Thus, *eip*, strike; *eyaip*, will strike. If the root is a compound, it is inserted between the two members, as in *pa-pa-sep*, will ill.

The Future sometimes takes the form of the Present. Thus, as *me-mi-di* (3), I will go; *pitia eip*, you will strike or you strike. Apparently, also, the future with *ya* can be used in the sense of the present. Thus, in the list of words (248), *ae dyai* is given as the equivalent of 'I go', the root meaning 'to go' being *di*.

The **Infinitive** has the same form as the Future.

This formation of the Future and the Infinitive by the insertion of *ya* into the body of the root is very interesting. Similar inflexion occurs in Malay, in the Samanery dialect of Nicobar, and the Malacca aboriginal languages (see the Introduction to the *Melan-Thai* Family).

We have seen that *pa*, prefixed, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the *a* of *pa* before a vowel. Thus we have *pa-nei*, *gave*, for *pa-ai*, the root being *ai*. So we have *pa-e-ang*, *let us eat*, from *ang*, eat, for *i-pa-ang*; and (second specimen) *dya-ae*, to roll, probably for *d-ya-e*, the Standard root being *di*. Another example of this form is probably *re-ye-ye-ae*,

a substrate (No. 53 in list of words). Here *rya-she* is probably for *r-pa-she* from *she* (the Standard *shei*, hence 'ret, rise), to do. Finally we apparently find the reflex in 'af-ya-sap, die, from *aylap* or *aylap*, to die.

The conjecture may be humored (but it is a mere conjecture) that in these cases the verbs are old compounds, and that the *pa* is inserted between the two members. Thus *rip*, to bend, may be a corruption of *pyr-lap*, to cause to die, and *ryap* is for *pyr-pa-lap*, 'r-pa-lap, 'ryap.

The prefix of the Imperative is *sei*, as in *sei-shi*, give; *sei-lan*, bring. Perhaps also see in *sei-lap*, put-on; *sei-plang*, put-on; Compare List of words Nos. 74, 85, *sei-chang* (standard along), sit; *sei-tir*, run.

The negative particle appears to be *ji*, *ji-shi*, *jet*, nullified. *Ji* occurs in the particle in *wan-shi-ji*, go-in would not; *ho-shi-ji*, parent not; *ji-shi*, appears in *don-ji-shi*, not worthy; *jet* in *the long ish-jet shi*, we did not get to end (i e., were not able to end) *sho*, is perhaps the same word. Besides these a separate negative appears as *pa-ji* in *pa-ji* *tray pa-shi sei-shi*, no man gave to him; *ay-shi pa-ji*, died no one. This *ji* is probably connected with the Standard *jiu*, ever, continually, which may possibly have assumed a negative sense (cf. the French *point*, *pas*, *jamais*, and the Persian *bi-shi*). (See *post*, under *W* for a corresponding use of *ji*.)

² Standard of human use or life in Lyngbyen. Then necessary *lythelshyathel*.

MON-KHMER FAMILY.

KHASSI.

LYNG-NAM DIALECT.

(DISTRIBUTED BY KRAEM AND JACQUET HELLM.)

SPECIMEN I.

(U. Bahrer's Version, 1898.)

Was a-hoo im-let to-egai a-khén-hoang. Hynda dahlil am
 Our man had two-sons children-male. Brother small of
 the - aeg-let by pa am ju, "O pa, I ryang jong mi
 them 'mid to father of him, "O father, the property of these
 nai-ni a'no dir hnam no." Nanda im-khyang prok jong
 give to-me belongs to me, Then property all of
 ju rik-let-let had a-kir. Tah-shit-nan hnam am to hui-ryng-let
 him decided with them, A-short-time after of that gathered-together
 prok had di-let-let to-fag-egi, am-to K'm-ek-jin khil jong
 all and went to-far, there wanted substance of
 ju nanda gyang-papahat. Am-to had-ryng-let prok, am-kyncha khyang
 him with various-thing. When spent-entirely all, pa-had arose
 them hnam-hor. Am-to dah-ryng-nai a'ng-khok-dah-let. Nang-da-let
 towards land-war, Then began feet-went. Then
 di-a-jie-son had a-wai rik-let-ryang a-hah hat-let a-ju to lyngkhi
 went-in-company with one all-there who sent him to field
 jong ju ha di-ang-ang sh'ang-ang. U-kyndar pa-pa-ang a-khilar
 of him to feet water. He-desired to fill the-belly
 hya-jong da aib-jaha da sh'ang-ang loka lah-bang-let; yuji hna
 his-son with Anka by voice water; so man
 ya-mi a-ju. De tsa-hra-let¹ kye-ah-let, "ja-mai ngai
 goes to-him. When (he)-remembered-mustard (he)-said, "how-much persons
 u-mai jong pa aib-ne in jong-bim phylai, nanda no ha-da-vo 'njap
 share of father of me have food abundant, but I have die
 hya-wai. Na njang-dagang, no wa-di tnam pa, no aeg-trai ha-ju,
 hunger. I (will)-arise, I (will)-go to father, I will-say to-him,
 "O pa, no lah-rue-pip-let, no Dei had ha-tang-aga mi; pa-tioj
 "O father, I did-sin to God and before thee; to-be-called
 khaa no mi daw-jat; thang a'no was shing-ang a-mai jong mi."
 son to thee not-worthly; make me one as slave of thee."
 Nang-da-let njang-dagang, wa-hat-let tnam pa. Nanda to-fag-egi-hah,
 Then (he)-arose, came to father. But at-a-distance

¹ Compare Spence to first line of Specimen II.

u pa am ju lah-myja-let se-ju, se a'ngi-pyu-dai-let, lah-hi-let,
the father of him and him, and fast-ply-did, was,
 dim-lah-let ha krong jong-ju, yu-wap-let se-ju. De u-khén lah-wap-let
fell on neck of him, kissed him. Then the son said
 se-ju, 'U pa, lah-wap-páp se Erei had ha-tang-nga mi; pan-die)
to him, 'O father, (I)-did-as to God and before thee; to-be-called
 khén se mi daw-jat.' Nambe pa ong-let se málw jong ju,
son of thee not-worthy.' But father said to damn of him,
 'nai-lam u-jin myriang tem se-mar jin, makup se ju; nap-hong
'bring robe good most of all clothes, put-on to him; put-on
 shrit-let ha ka lah-kéi jong ju, nap-hong u-jata ha sh-k'jet am
ring on the finger of him, put-on shoes on feet of
 ju; nai-lam u khén-mamso se-lah-pen-mi, hai yu-a-jip-lah se-ju; hai
him; bring the child-on fasted, let-as fill it; let-as
 byu-mang, hai hai phylao; nambe uni u-khén jong se lah-njip-let,
eat, and let-as be-merry; for this child of me died,
 hai u lah-im-kyia-let; u lah-k'ma-let, jymee-kyia-let,' Hade
and he has-come-to-lyt-again; he was-had, was-found-again.' So
 phylao kyia-di-wet.
be-be-merry (they)-began.

U khén am jong ju im-let ha lyngkhá, Nambe njang-wan ha
The child elder of him was in field. He (he)-came to
 fogan inj, ju a'ngi-let jong-thek-khén-tí had jong-jymai,' Nambe
near house, he perceived music and dancing. When
 na-lah-kak-let se-waw u-máw, u lah-kyíet, 'pháw am rar mat?' U-ju
(he)-called out some, he asked, 'you do what?' He
 lah-khén-let am ju, 'u kyutá jong mí lah-wan-let; u k'pu
said to him, 'the younger-brother of thee came; the father
 jong mí lah-kyajid se-u-khén-mamso se-lah-ym-mi, nambe u njeh-kyia-let
of thee killed the-child-on fasted, because he revolved-again
 se-ju in myriang lyng-lu.' Nang-do-lóde ch-ot-let, wá-tah ji.
him in good condition.' Then (he)-was-angry go-it-wished-not.
 Am-u u k'pu jong ju nai-let taw, jyl-lam-let se-ju. U-ju
Therefore the father of him came out, entreated him. He
 lah-wap-let nam pa jong ju, 'untad, la-katta nám se málw nam-ma;
said to father of him, 'so, so-much years I stare of-thee;
 minot-minot ngrit-ji jong'-hekum ba-mi; nambe minot-minot
never starved command of-thee; yet never
 ba-ut-ji kham se u khén khang me-khyamang ba'a lah-phylao
(thou)-perceiv-not to me the child good in-order to be-merry

* Jong here corresponds to the Standard Jing.

me lok , am ' na . Nambo lah-waa u-khān jong mi
 with friends of me. But no-moo-mo-came the-child of thee
 lah-hang-dok-lai apāh amba mi, mā lah-hynjād se-khān-muaso
 (what)-wanted property of thee, the littled the-child-or
 had-yu-māi-lah' U pa ong-lai nam ja, ' O khān, jam-ke-angai mā
 failed' The father said to him, ' O child, every-day thou
 cheng-ma huan na. U-moi-a-moi pōk jong na had amba mi.
 remainst-with to me. If/wherever all of me also of thee.
 To dyamaw vū-phyloo had a-maw-a'ngt-myriang, tūmān unī
 do ought (to) make-merry and (to)-fast-plad, for this
 a-hyānā jong mi a lah-a-jap, had im-kyān-lai; a lah-k'mā-lai.
 younger-brother of thee he was-dead, and existed-again; he was-liv-
 had jam-mo-kyān se-ja.' and found-again him.'

[No. 4.]

MON-KHMER FAMILY.

KHASSI.

LYNG-SHAM DIALECT.

(DIVERSET, KHASSI AND JAINTIA HILLS.)

SPECIMEN II.

(V. Dabery, Bhamo, 1898.)

Um-mot so ti-ha-jong tyams a journal.

What I at-the-time recollect the earthquake.

Yagkhot be journal ti-ha-thu-tak ha jong jat ste dja-mo
 Shock the earthquake just at time sharpening spear to-sell

ha wa. Yagkhot kyam. No Sang-dak yam tai. I-ha pek
 at market. Shock aware. I afraid much very. The-house all
 lah-lp. Njap ya-j. Tah khaw kyamang yotph, mat-mot ya-j.
 fall. Djal no-mo. Only wants verben trade, anything(else) eat.

He-yamot the hang njo jai ja. Synch so low hang njo ja.
 At-night we eat pot not food. Morning to we eat (we) get food.

He-yamot the in katym. Yajai be dap kyam, the jymak prok.
 At-night we sleep outside. Fell the rain heavily; we (were)-not all.

SYNTENG OR PHAR.

This dialect is spoken over the greater part of the east of the District of the Khed and Ishakia Hills, i.e., in the Ishakia country. The number of speakers is estimated to be about 21,740. The following are the main points of difference between it and Standard Khamsi. The word 'Phar' means 'Dwellers of the Upper Hills' of the Jowal sub-division of the Khed and Ishakia Hills District.

The Vocabulary differs mainly in pronunciation. Thus, we have *š* for *ai*, give; *mo* for *ma*, stone; *uŋ* for *uŋi*, one; *šra* for *šrin*, man; *le-šli*, for *le-šlin*, bad; *šil* for *šei*, God. There are not so many words peculiar to the dialect as in Lyng-ngum. With *šil* compare Lyng-ngum *šei*, the War God, and the Palang *Peš*.

The Pronunciation is generally as in the Standard dialect, but attention must be called to the fact that the standard *əp* is sometimes represented by *əf*. This *əf* is sometimes represented by the letter *š*. Thus, *šing* or *šim*, for the Standard *šing*, bee. This *əf* or *š* is variously pronounced. Properly pronounced, it is a peculiar nasal, something like *m-əp*, but in some localities, where the speakers 'crunch' or 'munch' their words (owing to their habit of perpetually chewing betel), it has the sound of *əf* or *əp* (i.e., *əp*), in which *p* has the English consonantal sound, and not the voiced-sound of Khamsi). As explained above, the specimens and list of words represent the sound in two ways.

The Order of words is not so strict as in Standard Khamsi. The person which indicates the subject of the verb quite commonly follows it instead of (as we well see) preceding it, in this agreeing with the other dialects, but differing from the Standard.

As regards the Articles, they are the same as in the Standard dialect. It should, however, be noted that the article *š* is frequently used, not in a demonstrative, but in a neutral sense. Thus, *š-šak*, the position; *š-š-š* *š* per, at that time.

POUNDS.—The declension appears to be exactly the same as in the Standard dialect. The same prepositions are used. *š* is often used instead of *in* (Whe has *in*).

ADJECTIVES.—The adjectival prefix, *š-*, is the same as in the Standard. The following are examples of comparison,—

š-šil, good.

š-š-šil, better.

š-š-š-šil, best.

š-š-š-š-š *š* is also used for the superlative, as in the Standard. The comparative prefix *əp* also occurs in Wia.

PRONOUNS.—The Personal Pronouns are,—

	Single.	Plural.
1st Person	<i>əp</i> , <i>š</i>	<i>əp-š</i>
2nd Person	<i>uŋ</i> , <i>uŋ</i>	<i>əp-š</i>
3rd Person	<i>u</i> fem, <i>le</i>	<i>š</i> .

The *š* of the first person very commonly means 'my.' Thus, *š-š-š* *š*, my friends. Similarly, in the second person, *u* *pate* *uŋ*, my brother. Again, for the third person,

ay-a la-ya a, will he to the father his, he said to his father. This is not, however, peculiar to Syntang. The prative prefix is often omitted in the Standard dialect.

The familiar form of the second person is not found in the specimens, but may be inferred from the plural *jid* to be *gda*, as in the Standard.

The Demonstrative Pronouns which I have noted are—

<i>a-ai</i>	corresponding to the Standard	<i>a-aa</i> ,	this.
<i>a-da</i>	"	"	<i>a-da</i> , that (near).
<i>a-da</i>	"	"	<i>a-da</i> , that (far).

The Relative Pronoun is *a-la* or *a-aa*.

The Interrogative Pronouns are *a-i*, who? and *i-i*, what? corresponding to the Standard *a-ai*.

VERBS.—As already pointed out, the pronouns which indicate the subject, and also the subject when it is a noun, frequently follow, instead of preceding the verb.

The words meaning 'to be' are *maa* and *aa*. *Aa* (compare the Standard *am*, to *be*), corresponds to the Standard *doe*, and also means 'to have.' In the List of Words (Nos. 162, etc.) *ai* is suffixed to *aa*. This is merely a participle of emphasis which may be attached to all verbs. Thus *lai ai a*, he goes peacefully, corresponding to the Standard *a lai ai*. *Aa* is used for both the present and the past tenses. It never takes the prefix *da* of the past tense.

The Present Tense is either the bare root-form, or also takes the prefix *aa*, as in *aa ayaagat a*, I strike.

The Past Tense usually takes no prefix or suffix, and is therefore the same in form as the simplest form of the Present. Sometimes it takes the prefix *da*, which corresponds to the Standard *do*. Thus, *da laa a* or *da shai a*, I struck, corresponding to the Standard *aid* to *shai*. *Dag*, meaning 'finished,' 'completed,' is sometimes added to *da*, see List of Words, Nos. 172, 186 and 192.

The sign of the Future is *a*, which is prefixed to the verb, as in *a ayaagat a*, I shall strike; *a lai a* *da a-ya*, will go I to the father, I will go to my father. The Infinitive also takes *a* (corresponding to the Standard *to*'s) as in *a yya-da*, (he desired) to fill. In both cases, this *a* corresponds to the *Wia* *ja*. It also occurs once in the parable in the first person plural of the Imperative; *to go la-laa la-shi la-lyaaa*, let us eat, drink, and be merry together.

MÔN-KHMER FAMILY.

KHASSI.

SYSTEM Dialect.

(DUMERIA, KHAM AND JAMNIA HILLS.)

SPECIMEN I.

(U Rist Dikhar, 1900.)

Em u-wi u-bra u-ba em lo ngat ki-kha shyrang
 There-was one a-man who had two persons children male,
 To u-ba s'dikh ong u ba u-pa u, 'pa, s' nō
 Then who youngest said he to father hi, 'father, give away
 i-bhāh s' kut i-ba tōh in nga, To bhāh u lo ki
 (the-portion my whatever what falls to me. Then divided he to them
 kut i-ba em i jong u. Ten bāh ang mō'to u-ba u-ba
 whatever what was the of him. Not many days there that who
 s'dikh lum bang u i jong u barok, kut. ba em, hi wō
 youngest gathered together he the of him s'it, whatever there was, and of
 u s'ha i-wi i-shang i-ba. f'ogd; hō'ta p'ya-lōh u kut i-ba em
 he to one village which-(was) far: there waited he whatever what was
 i jong u in i-bāh young. Myda kut barok kut ba
 at of him in doing proudly. When spent s'it whatever there
 em, to 'pōl u-em hō'tā. Hō'ta da dōh u. Hō'ta hi
 was, then came a-year had. Then being to-wait he. Then went
 in-ek u ba u-wi u-in-shang i-to i-bhāh; to phāh
 join he with one citizen of-that place: then and
 u u u-bāh share vieng s'ha lum. To kwāh u u-p'ya-dap
 he him to-go food give to him. Then desired he to-kill
 in-u-kypōh u da-u-shup u-ba juk bān ki-s'ang; to
 the-bell; he with-dash which usually ate the-pigs; then
 ya em ba s' in u. To yōda kh'yāhāi jong-bra u ong u,
 not there-was they give to him. Then when returned consciousness he said he,
 "Kana ngat ki shakōi u-pa s' ki-ba tōh p'ya i-ja
 "how-many persons the sacrifice the-father mine who got enough they
 he i-bāim. Nga in s'it. S'ap th'ngan. U mīhach s' u ' hi
 and the-over. I then shall die long. If ill go-out(sure) I will go
 s' s'ha u-pa tōh u ong s' ha u. "Pa, nga da lōh p'ap s'
 I will father that will say I to him. "Father, I have done s'it. I
 in mō hō't in i-b'pōi; ya hō't da u khōt mō in-nga
 against thee and-also against heaven: not fit anymore to call thee me

u-khōn ml; pya-mān ngs hān u-wi-hi-ah u-shakri ml." To long wot
 you thy; make me as one-only a-servant thy." Then stood up
 u to hū u shā ngs u. To katha dang jang-ngū u khajak,
 he then went he to father his. Then while being for he (a)-rithe,
 'is wot ngs u u sūthi kyeh u, is u phat u, is
 now as-now-as the-father his him fell pitj he, to him ran he, thāp
 khynrup u u, is dāh wot u u. He'to u-to u-khōn eng
 asked he him, then heard at-the-same-time he him. Then that the-man said
 u ha u, 'pa, ngs da leh pāp i is i-b'ndāh bei hān is wā;
 he to him, 'father, I have committed sin I against heaven and when caught thou;
 ym hai da u khāt ml in-nga u-khōn ml.' To ngs u
 ml jē sup-more to call thou me the-man thine.' Then the-father his
 ml'to eng u ha khakari u, 'iam in-that kōp kha khā khā
 thence said he to the-servant his, 'bring a-cloth wearing which good
 tam; pya-kāp is u pya-dān kwanthā is ha kī u, pya-sap wa
 most; dress to him decorate a-ring is a hand his. put with
 ki-jūn is kī-kyai u. To ya in-ham in-dih in-hymen. Nēthak and
 the-songs on the-foot his. Let to not drink make merry. For this
 u-khōn i u-ha da lap, da im wan u; u-ha da wā, da shem
 now my who was dead, was alive again he; who was lost, was found
 was u.' Nē'to in-hymen kī.
 again he.' Then together-jay they.

Ha i-to i-per u-khōn hahā am u ha tyagkha. To katha dang
 in that time the-man asked was he to field. Then as still
 in wan u, pōl u hajan lung, shiv u lei barai, baidā,
 was coming he, came he near house, heard he something slapping dancing.
 To khāt u in u-wi m. Wi-shakri kyū u, 'Hāh kama?' To eng
 Then called he to one of the-servants asked he, 'Why thus?' Then said
 u ha u, 'da was u pain ml. U-pa ml khawā u nēthāh
 he to him, 'was came the-brother thine. The-father thine feared he for
 he in kō-man u u lei shāh lei thim.' He'to shōi
 because the got-back he him in-his health in-his good-state.' Then angry
 wot u, to ym ben de u u p'āsh hāpōk lung. Nē'to
 at-once he, then not agree as-promise he to enter in house. Therefore
 ml u-pa u, lān u u. To eng u ha u-pa u, 'Hā
 same-out the-father his, entrusted he him. Then said he to the-father his, 'In
 ngs hān amā ha da amā i in me, ym am wāh tyagkha i
 I many years that have taken-care I of thee, not have ever broken I
 lei kukum ml; kaito lāh ym juh i ml in ngs tang i-wi
 something order thine; yet also not ever passed thou to me even now
 i-khōn khang lāh, lāh u in-sūthi-bhā i wa kī-lōk i.
 a-giving good also, that to together-foot-good I with the-friends mine.

Kat-u-la-pathan da wa pol hi mi u-khôn mi u-ba pyn-ngun
In spite of that as soon as that came only this the son thing was plumped
 mē ha hi-khōi, to ē khwai mi to-i-bhāh u.' Nōn
Up (properly) do the-brother, then give food then for-what he.' Then
 ng u. 'khōi, mē u-ba jōi mē chup ba ng, hai i-ba mē i
said he, 'son, then who ever was together with me, whatever what was that
 jōng ng, da i jōng mē dōn. En hōm ē hōi-hai i-khōm i
of me, only it of time all. There-is need to make-merry jolly me
 nēi-bhāh u-mi, u pōi mi u-wa da iap, da im wam u; u-ba da
for this, the brother thing who was dead, was alive again he; who was
 wān, da then wam u'
last, was found again he.'

[No. 8]

MÔN-KHMER FAMILY.

KHASIL.

SYSTEMS DICTIONARY.

(DIVERSEN, KHASI AND JANTIA HILLS.)

SPECIMEN II.

(C. E. D. Diction., 1909.)

I-was known in u-ki'mi.

That resulted of the-quake.

Ha l'u i-por bakhi u-ki'mi, loi ha kuangi lo-ha lap ku-wi ka
In that the-time arose the-quake, fell in the-day(en) which shed me a
 heu, loi wa hie hach u-lop. To ngo dang lo-man slop luu wot a
woman, and (she-)which fell also the-ram. And I was some busy person just I.
 To hatti k'jam to bang diq a ha t'pid haph lung, to dah
And became cold and warm first I in fourth inside house, then only
 ahlat dahi to mih wot a sa dhi. To ahlu a ba kiti
little-time only and went-out just I to outside. And fell I that riding
 war-war kumun khli. u-ki'mi. To ah hih wot a
slightly as shattering (or trembling) on-quake. And listened well just I
 ahlu a da sap jenghah, mih wot a sa p'hem. To da wa
felt I was more waves, went-out just I in front-of-house. And only that
 poi hi a ha p'hem, khli wot jenghah-jenghah. Kama
arrived only I in front-of-house, shook just severely-severely. Although
 lo-ho u wot, hih san khli
along the-road (i.e., expecting) to come, nevertheless more-and-more shook
 paim. jenghah. Hai'te to da tohi ah a, to har
satisfied-ding severely. Then they was afraid very-much I, and although
 toin hih dang mih san hi i-wa lo-ho lo-ho-wot wot u. To
afraid also there something was also the expectation far-to come U, and
 mynda hup lo-ho i-khith u shakhiama, to ong a, 'toi to da loh u-Hai
when fell down the-top a chimney, then said I, 'this then is damp God
 dajung akhiot; mynda to yin dam da u ngan.'
with carelessness; now then not fall any-more in shak-down (the-worldy).

Kato to lo-ho a soda lo ha u ngan hi.
By-that-time then expected I only for that it will-shak only.

Kama shaph to dap lam sa.
swallowed-wholly inside then down for all.

For a free translation, see under Khasi (Standard).

WĀR.

This dialect of Khāsī is spoken in the south-east corner of the District of the Khasi and Jaintia Hills, in the country between Jowai and Jaintiapur. The word *Wār* means valleys. To the east and north, we find Synteng, and, to the west and north-west, Standard Khāsī. The estimated number of its speakers is 7,000.

This dialect differs much more from the standard than does Synteng. There is no fixed form of spelling, and it will be found in the specimens that there is little uniformity observed in writing the same word when it occurs more than once. The following are the principal points in which the dialect differs from Standard Khāsī.

The Vocabulary frequently differs. Thus, we have *ai* for *we*, one; *ai* for *hjat*, a foot; *ʔaen* for *hail*, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, *ɬ* for *di*, two; *hli* for *hli*, a head; *hli* for *hli*, a child; *ai* for *ɬa*, a house.

As regards **Pronunciation**, we should note the concurrence of the letter *ɬ* or *ʔ*, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both *ʔaenai* and *aiʔaen* meaning 'a day'.

The Order of Words is not so strictly observed as in the Standard dialect. The subject, and especially the pronoun indicating the subject, frequently follow the verb.

As regards '**Articles**,' the frequent use of the demonstrative *i* as a counter article should be observed. Thus, *i* *ʔaen*-*ʔaen*, the property of these. *ʔ*, *ai*, and *hli* are used as in the Standard dialect, but *i* is much oftener used for the plural (*hli* being used in the singular) than *hli*.

NOUNS.—The prefix of the genitive is *ʔaen* as in the Standard dialect, but it is very often omitted, as in *ɬaen-ɬaen* *hli*-*hli*, a citizen of that country.

For the **Accusative-Dative**, the prefix is *ai*, corresponding to the Standard *ai*, as in *ai*-*hli*, them or to them.

For the **Dative**, we have the Standard *hli* (also written *hli*), and also *hli*, as in *hli* *maen*, (he sent him) to the fields.

The prefix *hli* is used in a great variety of meanings. Its proper use seems to be to denote the Ablative, as in *hli* *ʔaen*, from a father; *ai*-*hli* *hli*-*hli*, one from (i.e., of) the servants. But it is also used for the Locative, as in *ai*-*hli* *hli*-*hli*, he was in the field; *ai*-*hli* *ʔaen* *hli*, he fell on his neck. Again it is used for the Dative, as in *ai* *hli*-*hli*, he said to the father.

(It is possible that this word is borrowed from some Tai language, in which it is used as the prefix both of the Dative and of the Ablative.)

Adjectives.—The Adjectival prefix corresponding to the Standard *hli* seems to be *ai* or *ʔaen*. The following are examples of comparison,—

ai-*ʔaen*, good.
ʔaen-*ʔaen*, better.
ʔaen-*hli*, or *ʔaen*-*hli*, best.

The comparative prefix *ʔaen* also occurs in Synteng.

PRONOUNS.—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	aga, age, <i>hā</i> , a, o	ā, i
2nd Person	oa, pu, 'm	āā, āi
3rd Person	āa, a, āi	āi, i

As regards the pronouns of the first person, *aga* is probably a slip of the pen by a writer accustomed to Standard Khaki for *age*. Similarly, *a*, which occurs only once, and there means we (let me make merry with my friends), is evidently either a mistake for, or a by-form of, *o*. *O* and *i* both occur in Syntang under the forms *ā* and *i*. For the second person, *oa* and *pu* are evidently different ways of spelling (and perhaps pronouncing) the same word. The contracted form, 'm, is very common, and has become a suffix meaning 'thy', as in *pa-'m*, written *pa'm*, thy father. As regards the third person, in every case in which it occurs as a singular pronoun in the specimens, it is translated 'it'. It is probably a neuter pronoun, a contraction of *i-āa*. On the other hand, however, the plural form *āi*, when it occurs in the specimens, always refers to human beings, and means 'them' (*ai-āi*, to them). It also may be a contraction of *i-āa* (*i* being in this case the plural prefix).

The Demonstrative Pronouns which I have noted are *a-āa*, this, and *a-āi*, that. The 'article,' of course, changes according to gender. In *N te i hāi ai*, in that small house, the article is not prefixed to the pronominal termination.

The Relative Pronoun is *a-āa*, *hā-a*, *i-a*, pl. *hā-a* or *i-a*, corresponding to the Standard *a-hā*, etc. *A* is sometimes written *wa*, then, *a-wa*. After *i* it is sometimes written *āa*, as in *i-āa*, *hā-āa*.

The Interrogative Pronoun is *ai*, to which the appropriate article is prefixed according to gender.

VERBS.—The words meaning 'to be' are *wa* and *āh*. The latter is the equivalent of the Standard *āa* and *āa* means 'to have'. *Tā* is also used to mean 'was', but in the specimens it only occurs with the negative *pa-a*.

The Present Tense is formed by prefixing *a* to the root. Thus, *a-wa* a, I am; *a-āpāi* 'm, thou art. Compare the Syntang prefix *wa*. As already pointed out, the pronoun of the subject usually follows the verb. The *a* is sometimes omitted, so that we have the bare root as in the Standard Dialect. Thus, *wa a-wā* *hāi* *āh* *hāi*, those who always act with me.

The Past Tense takes the prefix *āa* or *āi*, as in *āa* *āh* *aga*, I struck; *āa* *pa-a* *āa*, collected; *āa* *āh*, became poor; *āi* *pa-a* *āi*, spent. Syntang *āa* has *āa*.

Instead of *āa*, we also find *a*, as in *a-āh* *a* *hā* *hāi*, he was in the field; *a-ai* *āa* *a* *pa* 'm, gave food the father of-thou, thy father gave a feast. In *a-āa* *wa* *a* *hā* 'm, hath-eaten the brother of thou, thy brother hath eaten, we have both *a* and *āa* to form the perfect. *A* is said to be the equivalent of the Standard *āa*.

Often the prefix is omitted in this tense, as in *hā-a*, he went (to a far country).

The Future Tense is formed by prefixing *ja*, as in *ja* *āpāi* *aga*, I shall strike. So we have *ja* *āpāi* *aga*, I will stand; *ja* *hā* *aga*, I will go. Compare Syntang *a*.

The Infinitive Mood is formed by the same prefix. Thus, *āpāi-āh* *āa* *ja* *hā*, difficult even to eat; *ja* *āh* *hāi* 'm, to call thy son; *ja* *wa*, to come (into the house).

Ju appears to have the meaning of 'never' in the following phrases,—

Ah ju lla ah'agah, there were not even many days.

Ah ju t'angung agah, I never violated (thy command).

Ah ju-bah ah'm, thou hast never given.

Ju seems to be the equivalent of the Standard *jin*, even. See the remarks on the negative in *Lyng-agan*.

Another negative is *pong*, as in,—

My-uu ah te pong, good it was not (to call me thy son).

Hauk te dau te pong ju agah, now thou failed was not to sink, i.e. (the world) will now certainly sink. In this sentence the *ju* is certainly the sign of the infinitive, as we see from the next line of the specimen.

We must, however, note that *pong* also means 'again', as in the phrase, 'was found again', which occurs twice in the passage, and in one place is *ah dah pong ah*, and in the other *ah dah mau ah*.

Yet another negative appears in line 3 of the parable, *ah agah-ah, ah-mah-ah*, i.e., everything. Compare the Mikir *ah-ah-ah-ah*, what-is what-is-not, used in exactly the same sense. Mikir (who speak a Tibeto-Burman language) live next to the War people, at the head-waters of the river Kapili.

[No. 7.]

MON-KHMER FAMILY.

KHASSI.

WILK. DILLON.

(DURFEE, KHAST AND JACINTA HILLS.)

SPECIMEN I.

(U Khet Kakhaw, 1900.)

U-mi u-japetw ah ar-hai i-hin u. U-wa jang ti ei-w
One woman had two-persons now she. He-who younger from them
 eng u ti u-pa u, 'pa, si neh i-blah o. i-la karom
said he to the-father she, "father, give away the-thing mine that-which falls
 to she. To blah u he ei-w, ka-m ah hyn-ah i jang tw.
to me. Then decided he to them whatever is within that of him.

Ah ja hse sh'ngli is u-to u-hin u u-wa jang de pya-hang
Where not many days since that the-one his what younger was collecting
 u hach, to li-u sha. ka-ri ka-m sh'ngli, ti-to pya-lah u
he all, then went-to to a-country which far, there spent he
 to i jang-u ti ka-m hyn-man. Lah de pya-lah u hach pol ka-
that the he to decide wished. When has spent he all occurred a-
 sa-m-m. ka-m min ti ka-to ka-ri. To da d'et u.
bad year (famine) which great is that country. Then became poor he.

To li. shah-tek u ha u-mi u-trai-shang ka-to ka-ri.
Then went make-friends he with one wife-in that country.
 To rah u tw ja-lah shah-tek u to mahan. To kwah u
Then sent he him dogs dead pigs he to fields. Then related he
 ja-ba da i-to i-shy' la ha ki-shang. Ah to u-wa si ha tw.
to-ent by there make that ate the-pigs. He one who give to him.

Lah u kym-mo jang-japetw-u eng u, 'ah hyn-haw hai i-shah-ri
When he remembered his-motherland said he, "how many persons surrounds
 u-pa blah ah i-la i-a hyn-ah tang ja-ba, hai sha shang
father who here found which difficult (i.e. too-much) now to-ent, while I I-will

ty typhah U-to. Ja eng u-pa, ja li eng sha u-pa, ja eng
die hungry here. Will stand I, will go I to the-father, will say
 eng U tw, 'pa, da lah p'ap u-pa ha, na ha ha i-shihang. Hy-m
I to him, "father, have done she I to thee and to heaven. Good
 to to peng ja hai kin'm ha she. Pyn-mun ha sh k'w hi u-shah-ri'm."
it was not to call one-thing to me. Make to me as one-a-very-thing."

To eng u, to li u sha u-pa u. To kah dang
Then stand (arise) he, then went he to the-father she. Then while still

sh'ngöl u, to such u-pa u tw; sah chop u ha tw; to phat
for he, then saw the-father his him; felt pity he on him; then saw
 u, dem u ti sadang u, to doh u tw. U-de u-hin ong u
 ho, fall he on neck his, then kissed he him. That one said he
 ti ho, 'ja, da leh pip o ha i-phiang ha ti 'ma't'm,
 to him, 'father, have done sin I to heaven and to four-things,
 ry-am lo to pong ja hot lux'm ha tho.' To u pa u ong u
 good it was not to call sin-ty to me.' Then the father he said he
 ha i-shakri u, 'nam i-dia. lo ry-am tem, pyu-hip ha tw;
 to the-servants his, 'bring vessels which good meat, settle upon him;
 pyu-phin hai kash-tai ti hai u, hai jua ti sin u. To sin-ha
 put-on also ring on hand his, and shoes on feet his. Let eat-together
 sin-kyen i, kama u-de u-hin ngo u-wa da lip, da py-am pong; u
 make-merry-together us, because this son mine who was dead, was alive again; he
 u-wa da win, da tok pong tw.' To da sin-ha k'wen lo
 who was lost, was found again him.' Then was make merry they.

Ti ha-to ka-por u-hin sanghah jung tw a-ah u ti ka-hai. Ti ka-por
At that time thence elder of his was he on the-field. At the-time
 kah wan poi u ti-jan sai, sah u kah i rind he kash. Lo-tia hat
 as came arrived he to-see house, heard he of a song and dance. Then called
 u hin u-mi ti hi-shakri that u, 'lai kah ni lo kash-kash?' Ong u ti
 he only see from the-servants asked he, 'what were doing they so-much?' Said he to
 tw, 'a-ha-wan u-h'm, hai sai khawd u-p'm poi u
 him, 'has-come the-brother-thine, and pass found the-father-thine cause the
 pu'm dei a kish dei u-py-am.' Lah the kish, u-wan
 brother-thine to good health to the-d/f's.' Then there angry, he-would-not
 u-to ja wan chapha sai. Lah i-to which u-pa u sahar,
 he-thin to come to house. After that came-out the-father his outside,
 he-sa-lahon a tw. To ong u ti u-pa u, 'mah, shi hai-to man
 quitted he him. Then said he to the-father his, 'see, all these years
 shakri ngo he em; sh ja tsungang ngo ha i-hakam i jung
 stand I to that; have never visited I to a-door any of
 em ti kashish kashish ka-por; sh jukoh a'm ha the tang u
 this at any any a-time; had never given-thus to me even a
 hin-ling to ha di a ja sinh-sah-ayor hai hai ngo. Pythan dah
 did even to let me to make-merry with friends mine. Yet said
 a wan hi u-wa u-hin'm u-wa pyu-hai ha i-sah'm ti hi
 as came only this the-son-thine who afraid of the-property-thine to the
 kash, em ai' khawd pythan ym ha i-kish u.' Lah i-to ong
 kash-to, then passed fast yet then for sake his.' After that said
 u ha tw, 'O hin, em u-wa bah sh hai sin hai i-wa sh i
 he to him, 'O son, then who always art with me as what-(I) have that

jang tsa i-ta i jang an. Ah kam lu-ti ja tsa-tsh k'men i, bei
 of me that is of thee. There-is want for-us to make merry us, and
 ja sh-eyot i. Mib, u-ne u-pau'm u-ha da t'p, ta hysia
 is be-ghad we. See, this the-brother-thine who was dead, bei now
 da py-an pang u; da wia u, to da tsh wan ier.
 is alive again he; was lost he, then was found again him.

MON-KHMER FAMILY.

KHASSI.

Wan Daanor.

(Dutug, Khasi and Jaintia Hills.)

SPECIMEN II.

(U Khasi Bazaar, 1906.)

I-a ja-kyamso ha u-ki'mai.
What to-remember about the-earthquake.

U ha-to ka-por a-haw u-ki'mai kh u ka-jungd ha-a ip ha-mi
At that time about the-earthquake fell in the-day which died one
 ka-juprow, ha aiah bar dsi. To dia dang' was top juprow
rise-person, and fell with rain. And I was coming-(from) carrying person
 bet nga. Kanda kjan ha, to rang aknon ngo u toad chapoh
saw I. Because said it, then warm fire I near hearth inside
 sah. To ahiahi hi-to to ahloh bet ngo sta mukypatop. To mah ngo
house. Then little-time only then went-out just I to veranda. Then felt I
 akhing di-did, hi-a khing u-khami. To mah dian bet ngo, to
trembling slightly, as-if tremble the-earthquake. And listened well then I, then
 mah ngo do rap jonghoh is; ahloh bet ngo sha nadwan. To pol bet
felt I with more aware it; went just I to courtyard. Then arrived just
 ngo nadwan, khia bet is jonghoh jonghoh. Kat aiah-cha a-ja wir
I courtyard, shake just it severely severely. Although expect to stand
 uks aiah khing is jonghoh. Lah tlu to da k'hang dhop
unearthlike more-and-more shake it severely. After that then was afraid much
 ngo. Hoo, be-a khing ha, dang rap ah bi is is mah-cha ha is
I. Although, with fear also, there something was also it is expectation for what
 ja-wir u. To lah-ta karam i-kihih atokham. To ong ngo, 'Loo
will-cure it. Then after fell a-top chimney. Then said I, 'This
 to da-tish u-Fail dai-jong-atypawon.' Hako to dam to-pang ja-ngam.
then did God with-mercifulness.' Now then said war-out to-dish.'
 Kato to mah-ghon ngo da ha i ja-ngam ha kihih-ne chapoh to
At-that-(time) then expected I only that it to-achieve is wholly inside then
 dip is ha-ha.
done it for-all.

For a free translation see under Khasi (Standard).



STANDARD LIST OF WORDS AND SENTENCES IN KHASI

English.	Khasi (Standard)	Khasi (Derogatory)	Khasi (Slang)
1. One	Wai, ai	Waw, ai	Wai, ai
2. Two	Ar	Arat or Aram	Ar
3. Three	Lai	Laim	Lai
4. Four	Sar	Saram	Sa
5. Five	San	Sandai	San
6. Six	Hmar	Hymarom	Tam
7. Seven	Hmaraw	Hymaraw	Yallam
8. Eight	Phak	Phak-ro	Phak
9. Nine	Khyapin	Khyapin-ro	Khyapin
10. Ten	Shi-pham	Shi-pho	Shi-pham
11. Twenty	Ar-pham	Ar-pho	Ar-pham
12. Fifty	Sar-pham	Sar-pho	Sar-pham
13. Hundred	Shi-raph	Shi-raph	Shi-raph
14. I	Ngi	Ni	Ngi, o
15. Of me	Jang ngi	Jang na, am na, am-mam na, am na.	Jang nga, o
16. Mine	Jang ngi	Jang na	Jang nga
17. We	Ngi	Niam, Niv	I, ngi
18. Of us	Jang ngi	Jang Niv, am-mam, Niv	Jang i
19. Our	Jang ngi	Jang Niv	Jang i
20. Them	Mi, fow, phi	Nam, ni, nai	Mi, ni
21. Of them	Jang mi	Jang ni, am ni, am-mam ni.	Jang ni, ni
22. Their	Jang mi	Jang ni	Jang ni, ni
23. You	Phi	Phaw	Phi
24. Of you	Jang phi	Jang phaw, am phaw	Jang phi

AND OTHER MON-KHMER LANGUAGES.

Khasi (Nia).	Polung (and other Mon-Khmer Languages).	English.
M, ahl	Mh, (in composition, a)	1. One.
Ā	Ā (Mong, k-ā)	2. Two.
lah	Mh (Mh, la)	3. Three.
Ma	Mh	4. Four.
Sa	Pha (Mh, pa)	5. Five.
Thaw	Taw (Mh, ha)	6. Six.
Synkhl	Pa	7. Seven.
Synpyk	Ta (Mong, pa-ta)	8. Eight.
Synkyl	Tin, 'ahin, (Mong, kin)	9. Nine.
Sin-pkal	Sā, m-tat	10. Ten.
A-pkal	A-kat, (Mong, k-ka)	11. Twenty.
Sa-pkal	—	12. Fifty.
Sin-wah	T-pai-pa, m-pa-pa	13. Hundred.
Sh, up, s	ka	14. 1.
Jong Sh, etc. . . .	—	15. Of us.
Jong Sh, etc. . . .	—	16. Mine.
Sh, l	Ta	17. We.
Jong Sh	—	18. Of us.
Jong Sh	—	19. One.
Sh	Mai, ai	20. Thou.
Jong sh, 'm	—	21. Of thee.
Jong sh, 'm	—	22. Thine.
Sh, m	Pa	23. You.
Jong Sh	—	24. Of you.

English.	Siamese (Siam-see).	Siamese (Siam-see).	Siamese (Siam-see).
25. Two	Jang phi	Jang phlee	Jang phi
26. He	U	Ja, u-ja	U
27. Of him	Jang u	Jang ja, uan ja, an ja	Jang u
28. His	Jang u	Jang ja	Jang u
29. They	KI	Khe	KI
30. Of them	Jang ki	Jang khe, uan khe	Jang ki
31. Their	Jang ki	Jang khe	Jang ki
32. Head	Ka loi	Khai	Ka loi
33. Feet	Ka lo-jai, lo-jai, ai-jai	K'jai	Ka lo-jai, lo-jai
34. Name	Ka khani	Lo'uan	Ka khani
35. Eye	Ka khani	Ka'uan	Ka khani
36. Mouth	Ka khani	Lo'uan	Ka khani
37. Teeth	Ka khani	Lo'uan	Ka khani
38. Ear	Ka khani	Lo'uan	Ka khani
39. Hair	U khani	Lo'uan	U khani
40. Hand	Ka khani	Lo'uan	Ka khani
41. Tongue	U khani	Lo'uan	U khani
42. Body	Ka khani	Lo'uan	U khani
43. Back	Ka khani	Lo'uan	U khani
44. Leg	U khani	Lo'uan	U khani
45. Gold	Ka khani	Lo'uan	U khani
46. Silver	Ka khani	Lo'uan	U khani
47. Father	U khani	Lo'uan	U khani
48. Mother	Ka khani	Lo'uan	U khani
49. Brother	U khani	Lo'uan	U khani
50. Sister	Ka khani	Lo'uan	U khani
51. Man	U khani	Lo'uan	U khani

Chinese (Pinyin)	Peking spelling after Hsin-Kuang Language	English
Jung shi	—	26. Four.
U	Am, (Kiang, ho)	28. Da.
Jung shi	—	27. Of him.
Jung shi	—	28. She.
HC H	i, hantai (Kiang, ho)	24. They.
Jung shi	—	25. Of them.
Jung shi	—	21. Four.
Ku shi	Tai, ho-hantai	22. Head.
Ku shi	Jen	32. Foot.
U ngukiang	Kukang-mu (Hsin, mu)	24. Now.
Ku shi	Sipi (Hsin, mu)	23. Eye.
U'uang	Mu	20. Mouth.
Ku'uan	Kang	27. Throat.
Ku'uang	Hai	23. Sea.
U' shihshih	Hsin-hu	20. Skin.
U' shihshih	Hu	20. Head.
U' shihshih	Hsin-shi	41. Tongue.
U' shi	Wai (Kiang, Hwang)	20. Tail.
U' shingang	—	22. Back.
U' shi	Lieh (Kiang, ho)	24. Iron.
I' shi	Khai, lei (Fai, hant)	25. Child.
I' shi	Hu	22. Horse.
U' shi	Kia (Kiang, pa)	25. Father.
Ku shi	Ma (Hsin, mu)	22. Mother.
U' shi, u' ho (Yungang)	Pi (Yieh), u' Yungang, hoi (Yungang).	20. Brother.
Ku shi	Pi (Yieh), u' Yieh, hoi (Yieh)	20. Sister.
U' shi	Shai (Yieh), (Kiang, ho Yieh).	21. Man.

(1) Ku, "that which grows on the land," like Peking, seems to have the same meaning.

English	Chinese (Pinyin)	Manchu (Aqumgga)	Manchu (Aqumgga)
21. Woman	Ka hwa, ka hwa-hi	*Kwa-hwa	Ka hwa, ka hwa-hi
22. Wife	Ka hwa	Kwa-hwa	Ka hwa-hi
23. Child	U hwa	Kwa-hwa	U hwa
24. Son	U hwa	Kwa-hwa	U hwa
25. Daughter	Ka hwa	Kwa-hwa-hwa	Ka hwa
26. Name	U hwa	Kwa	U hwa
27. Call name	U hwa, a hwa	Kwa-hwa	U hwa
28. Ringed	U hwa, a hwa	Kwa-hwa-hwa	U hwa (a hwa-hwa-hwa)
29. Cold	U hwa	Kwa-hwa	U hwa
30. Dried	U hwa	Kwa	U hwa-hwa (a hwa-hwa-hwa)
31. Sea	Ka hwa	Kwa	Ka hwa
32. Moon	U hwa	Kwa	U hwa
33. Star	U hwa	Kwa	U hwa
34. Fire	Ka hwa	Kwa	U hwa, hwa
35. Water	Ka hwa	Kwa	Ka hwa
36. Stone	Ka hwa	Kwa	U hwa
37. Stone	U hwa	Kwa	U hwa
38. Grass	Ka hwa	Kwa	Ka hwa
39. Day	U hwa	Kwa, 'hi	U hwa
40. Cat	Ka hwa	Kwa	Ka hwa
41. Cook	U hwa, a hwa	Kwa-hwa	U hwa
42. Duck	Ka hwa	Kwa-hwa	Ka hwa
43. Ant	Ka hwa	Kwa	Ka hwa
44. Camel	Ka hwa	Kwa, 'hi	Ka hwa
45. Wolf	Ka hwa	Kwa	Ka hwa
46. She	Loi	Kwa	Loi
47. Red	Hwa	Kwa	Hwa

Khmer (Siam).	Polung and other Siamese (Lampang).	English.
Ka jayete, ka jayabai	Jayai, (P's, ayon) (Kha- mah, ayon ka, jay) (Siam, ayon).	52. Woman.
Ka khayang . . .	Pai, (Kha-mah, kam-kay).	53. Wai.
I khin . . .	I-khin, (Kha-mah, khayn). (Siam, khin).	54. Child.
U khin . . .	Khin-khin . . .	55. Son.
Ka khin . . .	Kayn-kayn, (P's, khayn ayon).	56. Daughter.
U khin	57. Son.
U khin	58. Daughter.
U khin . . .	Khayn-khin (Siam, khin).	59. Daughter.
U khin . . .	Khin-khin . . .	60. Son.
U khin . . .	Khin-khin . . .	61. Son.
U khin . . .	Khin-khin . . .	62. Son.
U khin . . .	Khin-khin . . .	63. Son.
U khin . . .	Khin-khin . . .	64. Son.
U khin . . .	Khin-khin . . .	65. Son.
U khin . . .	Khin-khin . . .	66. Son.
U khin . . .	Khin-khin . . .	67. Son.
U khin . . .	Khin-khin . . .	68. Son.
U khin . . .	Khin-khin . . .	69. Son.
U khin . . .	Khin-khin . . .	70. Son.
U khin . . .	Khin-khin . . .	71. Son.
U khin . . .	Khin-khin . . .	72. Son.
U khin . . .	Khin-khin . . .	73. Son.
U khin . . .	Khin-khin . . .	74. Son.
U khin . . .	Khin-khin . . .	75. Son.
U khin . . .	Khin-khin . . .	76. Son.
U khin . . .	Khin-khin . . .	77. Son.
U khin . . .	Khin-khin . . .	78. Son.
U khin . . .	Khin-khin . . .	79. Son.
U khin . . .	Khin-khin . . .	80. Son.
U khin . . .	Khin-khin . . .	81. Son.
U khin . . .	Khin-khin . . .	82. Son.
U khin . . .	Khin-khin . . .	83. Son.
U khin . . .	Khin-khin . . .	84. Son.
U khin . . .	Khin-khin . . .	85. Son.
U khin . . .	Khin-khin . . .	86. Son.
U khin . . .	Khin-khin . . .	87. Son.
U khin . . .	Khin-khin . . .	88. Son.
U khin . . .	Khin-khin . . .	89. Son.
U khin . . .	Khin-khin . . .	90. Son.
U khin . . .	Khin-khin . . .	91. Son.
U khin . . .	Khin-khin . . .	92. Son.
U khin . . .	Khin-khin . . .	93. Son.
U khin . . .	Khin-khin . . .	94. Son.
U khin . . .	Khin-khin . . .	95. Son.
U khin . . .	Khin-khin . . .	96. Son.
U khin . . .	Khin-khin . . .	97. Son.
U khin . . .	Khin-khin . . .	98. Son.
U khin . . .	Khin-khin . . .	99. Son.
U khin . . .	Khin-khin . . .	100. Son.

English.	Chang (Standard).	Chang (Hanyu-pinyin).	Chang (Hanyu-pinyin).
90. Hit	Hitang	Hingang	Chang, ching
91. Gave	Was, shi (interjectional).	Kai	Was, shi (interjectional).
92. Beat	Shak, syngat	Hip	Shak, 'tun, syngat . . .
93. Stand	Tang	H'yang	Tang
94. Tie	Lip	H'yo-sap, y'ang, or y'ap .	Lip
95. Give	Li	Li	Li
96. Run	Phoi, march	Makir	Phoi
97. Up	Huang, ho (yang shi sang)	Tu-hyang	Ho (sang)
98. Pass	Ho pa	Ho 'pa	Ho pa
99. Down	Ho ran, shi ran . . .	Ho ran	Ho ran
100. See	Jing-yeh	J'ing-yeh	J'ing
101. Follow	Ho thymat, ho shen.	T'hang, ho th'mat . . .	Ho sheng
102. Defeat	Ho shi, shi shi . . .	Shen	Ho shi
103. Who	Ush (relative), u shi (in interjection).	U shi	Ush, u shi
104. What	Ka si, shi P	Kai	Ka i
105. Why	Tshai	Kai shi	Hai
106. And	Kai	Kai	Ka, kash
107. But	Li shi	Shai	Shi'ne
108. If	Lai	Lai
109. Yes	Ha shi	Shai	O
110. No	Ho	T'ang	Qie
111. Also	Ho	H'yo-syng-yeh	Jo
112. A father	U'pa	U'pa	U'pa
113. Of a father	Jang u'pa	Jang pa, tun pa . . .	Jang u'pa
114. To a father	Shu u'pa	Shang pa, tun pa, ho (or hi) pa	Shu u'pa
115. From a father	Shu u'pa	Shu pa	Shu u'pa
116. Two fathers	Shang u'pa	Shu u'pa, shang u'pa .	Shang u'pa

English.	Khasi (Rounded).	Khasi (Longvowel).	Khasi (Rising).
104. Father . . .	Ki a'pa . . .	Pa . . .	Ki 'pa . . .
107. Of father . . .	Jang ki h'pa . . .	Jang pa . . .	Jang ki 'pa . . .
108. To father . . .	Sin ki h'pa . . .	Haam pa, haam pa . . .	Sin ki 'pa . . .
109. From father . . .	Pa ki h'pa . . .	Haam pa . . .	Pa ki 'pa . . .
110. A daughter . . .	Ka khin . . .	Khin 'piv-h'mir . . .	Ka khin . . .
111. Of a daughter . . .	Jang in khin . . .	Jang khin 'piv-h'mir . . .	Jang in khin . . .
112. To a daughter . . .	Sin in khin . . .	Haam (or haam) khin 'piv-h'mir . . .	Sin in khin . . .
113. From a daughter . . .	Pa in khin . . .	Haam khin 'piv-h'mir . . .	Pa in khin . . .
114. Two daughters . . .	Ar-angt ki khin khyah . . .	Ar-angt khin 'piv-h'mir . . .	Ar-angt ki khin khyah . . .
115. Daughters . . .	Ki khin khyah . . .	Tah khin 'piv-h'mir . . .	Ki khin khyah . . .
116. Of daughters . . .	Jang ki khin khyah . . .	Jang khin 'piv-h'mir . . .	Jang ki khin khyah . . .
117. To daughters . . .	Sin ki khin khyah . . .	Haam (or haam) khin 'piv-h'mir . . .	Sin ki khin khyah . . .
118. From daughters . . .	Pa ki khin khyah . . .	Haam khin 'piv-h'mir . . .	Pa ki khin khyah . . .
119. A good man . . .	U hoi hah . . .	Hoi re-angring . . .	U hoi hah . . .
120. Of a good man . . .	Jang u hoi hah . . .	Jang u hoi re-angring . . .	Jang u hoi hah . . .
121. To a good man . . .	Sin u hoi hah . . .	Haam (or haam) hoi re-angring . . .	Sin u hoi hah . . .
122. From a good man . . .	Pa u hoi hah . . .	Haam hoi re-angring . . .	Pa u hoi hah . . .
123. Two good men . . .	Ar-angt ki hoi hah . . .	Ar-angt ki hoi re-angring . . .	Ar-angt ki hoi hah . . .
124. Good men . . .	Ki hoi hah . . .	U hoi re-angring . . .	Ki hoi hah . . .
125. Of good men . . .	Jang ki hoi hah . . .	Jang u hoi re-angring . . .	Jang ki hoi hah . . .
126. To good men . . .	Sin ki hoi hah . . .	Haam (or haam) hoi re-angring . . .	Sin ki hoi hah . . .
127. From good men . . .	Pa ki hoi hah . . .	Haam hoi re-angring . . .	Pa ki hoi hah . . .
128. A good woman . . .	Ka khyah hah . . .	'Khin-h'mir re-angring . . .	Ka khyah in hah . . .
129. A bad boy . . .	U khymah hah . . .	Khyah 'khin-h'mir re-angring . . .	U khymah hah . . .
130. Good women . . .	Ki khyah hah . . .	'Khin-h'mir re-angring . . .	Ki khyah in hah . . .
131. A bad girl . . .	Ka khymah hah . . .	Khyah 'khin-h'mir re-angring . . .	Ka khymah in hah . . .
132. Good . . .	Hah . . .	U re-angring . . .	Hah . . .

Idiom (Wan).	Idiom (and other Idiom) (Korean Groupings).	English.
U'ye	—	100. Father.
Jung U'ye	—	101. Of father.
Yul'ye	—	102. To father.
Th U'ye	—	103. From father.
Ku hui	—	104. A daughter.
Jung ku hui	—	105. Of a daughter.
To ku hui	—	106. To a daughter.
T. ku hui	—	107. From a daughter.
do-hui i hui kyul-hui	—	108. Two daughters.
I hui kyul-hui	—	109. Daughters.
Jung i hui kyul-hui	—	110. Of daughters.
To i hui kyul-hui	—	111. To daughters.
Th i hui kyul-hui	—	112. From daughters.
U jup-ye e-yen	—	113. A good man.
Jung u jup-ye e-yen	—	114. Of a good man.
To u jup-ye e. wa-yen	—	115. To a good man.
Th u jup-ye e. wa-yen	—	116. From a good man.
do-hui i jup-ye i jup-ye i jup-ye	—	117. Two good men.
I jup-ye e-yen	—	118. Good men.
Jung i jup-ye e-yen	—	119. Of good men.
To i jup-ye e-yen	—	120. To good men.
Th i jup-ye e-yen	—	121. From good men.
Ku kyul-hui ku wa-yen	—	122. A good woman.
U kyul-hui u wa-kyul-hui	—	123. A bad boy.
I kyul-hui i wa-yen	—	124. Good women.
Ku kyul-hui ku kyul-hui	—	125. A bad girl.
E-yen	—	126. Good.

En. Lat.	Khmer (Kamboj).	Khmer (Angkor).	Khmer (Hattien).
122. Father	Khaa Mii	Maa-myeeang	Nap Mii
123. Feet	Pha ton	U maa-myeeang Myeeang	Pha doh
124. High	Jeeang	J'eeang	J'eeang
125. Higher	Khaa Jeeang	Mii J'eeang	Nap Jeeang
126. Highest	Jeeang ton	U m'eeang Myeeang	Jeeang doh
127. A house	U khah	Pha khaang	U khah
128. A man	Ka khah	Pha khaang	Ka khah
129. House	Ki khah	Pha khaang mii	Ki khah
130. Man	Ki khah kyethai	Pha khaang mii	Ki khah kyethai
131. A hill	U maa khueang	Maaw kyath	U maa khueang
132. A cow	Ka maa kyethai	Maaw khaang	Ka maa kyethai
133. Pile	Ki maa khueang	Maaw kyath mii	Ki maa khueang
134. Cow	Ki maa kyethai	Maaw khaang mii	Ki maa kyethai
135. A dog	U kaa	Pha khaang	U kaa
136. A bitch	Ka kaa	Pha khaang	Ka kaa
137. Dogs	Ki kaa	Pha khaang mii	Ki kaa
138. Bitch	Ki kaa kyethai	Pha khaang mii	Ki kaa kyethai
139. A horse goat	U Maang	Maang khaang	U Maang
140. A female goat	Ka Maang	Maang khaang	Ka Maang
141. Goats	Ki Maang	Maang mii	Ki Maang
142. A male deer	U kyeeang (maalee), not (cheeang deer).	Maaw khaang (maalee)	U kyeeang
143. A female deer	Ka kyeeang	Maaw khaang	Ka kyeeang
144. Deer	Ki kyeeang	Maaw	Kyeeang
145. I see	Nga lang	Ma re	Nga maa
146. Thou art	Mi lang	Mi re	Mi maa
147. He is	U lang	U re	U maa
148. We are	Nga lang	Ma re	Nga maa

Heads of Word	Chinese and other Sino-Korean Language	English
Hap-yeon	122. Seven.
Hyeon-yeon, head	124. Seat.
Hyeon-yeung	125. High.
Hap-yeung	126. Higher.
Keung-yeon, head	127. Highest.
H-yeon	128. A horse.
Ke-yeon	129. A mare.
H-yeon	130. Horse.
H-yeon hybrid	131. Mare.
H-mu	132. A bull.
Ke-mu	133. A cow.
H-mu	134. Oxen.
H-mu hybrid	135. Cow.
H-tu	136. A dog.
Ke-tu	137. A bitch.
H-tu	138. Dogs.
H-tu hybrid	139. Bitch.
H-yeung	He (a goat)	140. A or goat.
Ke-yeung	141. A female goat.
H-yeung	142. Goats.
H-yeung	Yang (a deer)	143. A male deer.
Ke-yeung	144. A female deer.
H-yeung	145. Deer.
Amu	146. I am.
Amu-'m	147. Thou art.
Amu	148. He is.
Ke-amu	149. We are.

En/Id.	Chinese (Standard).	Chinese (Simplified).	Chinese (Traditional).
140. You are	Nǐ lóng	Nǐ lóng	Nǐ mán
141. They are	Hu lóng	Hu rú	Hu mán
142. I was	Xǐ lǎ lóng	Hu lǎ lǎi	Xu lǎ lǎi
143. There went	Hu lǎ lóng	Hu lǎ lǎi, mǎ lǎi	Xu lǎ mǎi
144. He was	Tā lǎ lóng	Hu jū lǎ lǎi	Xu lǎ lǎi
145. We were	Xǐ lǎ lóng	Hu wú lǎi	Xu lǎ lǎi
146. You were	Nǐ lǎ lóng	Hu lǎi lǎi	Mǎn lǎi pǎi
147. They were	Hu lǎ lóng	Hu lǎi lǎi	Mǎn lǎi lǎi
148. He	Lóng	Mǎn	Mǎn, wú
149. To be	Hu's lóng	Hu mǎn	Tā (hà) mǎn
150. Being	Hu lóng, hu lóng	[Hu] (F), [Hong] (F)	Hu wú
151. Having been	Yǎn hu lóng, lǎn hu lóng	[Lǎn hu] (F)	Hu hu hu
152. I may be	Xǐ lǎ lǎi hu lóng	Hu lǎi mǎn anything lǎi	Xu wú lǎi
153. I shall be	Xǐ lǎ lóng	— — —	Tā wú
154. I should be	Hu lǎi hu xǐ lǎ lóng	Hu shu hu lóng	Xu hu
155. Best	Shu	Shu	Xu qū
156. To best	Hu's shu	Shu mǎn	Tā qū
157. Feeling	Hu shu, hu shu	— — —	Hu qū
158. Having been	Yǎn hu shu, lǎn hu shu	Lǎn shu hu	Hu shu qū
159. I best	Xǐ shu	Hu shu	Hu qū
160. There best	Mǎ shu	Mǎ shu	Hu qū
161. He best	Tā shu	Hu jū shu	Hu qū
162. We best	Xǐ shu	Shu hu	Hu qū
163. You best	Nǐ shu	Shu pǎi	Hu qū
164. They best	Hu shu	Shu hu	Hu qū
165. I best (Past Tense)	Xǐ hu shu	Hu shu hu	Hu hu
166. There best (Past Tense)	Mǎ hu shu	Mǎ shu hu	Hu shu hu

Chinese (Pinyin)	Pinyin and other Min-Kien transcriptions	English
Chi san-ai	san-ai	161. You are.
Chi san-ai	san-ai	162. They are.
Chi san-ai	san-ai	163. I was.
Chi san-ai	san-ai	164. There was.
Chi san-ai	san-ai	165. He was.
Chi san-ai	san-ai	166. We were.
Chi san-ai	san-ai	167. You were.
Chi san-ai	san-ai	168. They were.
Chi san-ai	san-ai	169. Is.
Chi san-ai	san-ai	170. To be.
Chi san-ai	san-ai	171. Being.
Chi san-ai	san-ai	172. Having been.
Chi san-ai	san-ai	173. I may be.
Chi san-ai	san-ai	174. I shall be.
Chi san-ai	san-ai	175. I should be.
Chi san-ai	san-ai	176. Good.
Chi san-ai	san-ai	177. To look.
Chi san-ai	san-ai	178. Looking.
Chi san-ai	san-ai	179. Having looked.
Chi san-ai	san-ai	180. I look.
Chi san-ai	san-ai	181. They looked.
Chi san-ai	san-ai	182. He looks.
Chi san-ai	san-ai	183. We look.
Chi san-ai	san-ai	184. You look.
Chi san-ai	san-ai	185. They look.
Chi san-ai	san-ai	186. I look (Past Tense).
Chi san-ai	san-ai	187. They looked (Past Tense).

English.	Exact (Shanghai).	Exact (Cantonese).	Exact (Singapore).
107. He lost (Past Tense).	U is shoh	U-jn rly lsh	De loon n
108. We lost (Past Tense).	Hgi is shoh	Hine rly lsh	De loon n
109. You lost (Past Tense).	Hsi is shoh	Hinew rly lsh	De loon ghl
110. They lost (Past Tense).	Hl is shoh	Hlw rly lsh	De loon hl
111. I am losing	Hgn dang shoh	Hn dang rly	Dang rympt n
112. I was losing	Hgn is dang shoh	Hn dang rly nsh	Hahn dang rympt n
113. I had lost	Hgn is lsh shoh	Hn rly lsh	De dng rympt n
114. I may lose	Hgn lsh lo's shoh	Hn rly jsh	Lo lo n rympt
115. I shall lose	Hgn's (future) shoh	Hn rlyp	U rympt n
116. Thou wilt lose	Hn's shoh	Hn-mi rly	U loon ml
117. He will lose	U's shoh	U-jn rympt, hsh rympt	U loon n
118. We shall lose	Hgn's shoh	Hgn hsh, hsh rympt	U loon l
119. You will lose	Hn's shoh	Hnaw rly	U loon ghl
120. They will lose	Hl's shoh	Hlw rympt	U loon hl
121. I should lose	Hn dsh lo rgn's shoh	Hn dsh rympt	Hn loon n rympt n
122. I am losing	Dang lo shoh in rgn	Dang rympt shoh	De shoh n rgn
123. I was losing	Lo shoh in rgn	Lsh rly lsh n'm	De dng shoh in rgn
124. I shall be losing	Yn shoh in rgn	Hn shoh rympt	De n shoh in rgn
125. I go	Hgn lsh	Hn dympt (I shall go)	W's hl n
126. Thou goest	Hn lsh	Hl dympt	W's hl ml
127. He goes	U lsh	U-jn dympt	W's hl n
128. We go	Hgn lsh	Hgn dympt	W's hl l
129. You go	Hn lsh	Hnaw dympt	W's hl ghl
130. They go	Hl lsh	Hlw dympt	W's hl hl
131. I want	Hgn lo lsh	Hn lsh dsh lsh	De dng hl n
132. Thou wantest	Hn lo lsh	Hl lsh dsh lsh	De dng hl ml
133. He want	U lo lsh	U-jn lsh dsh lsh	De dng hl n

Utter. (Wt.).	Phonetic (and other) Note. (Roman Letters).	English.
Da chohk n	185. He lost. (Past Tense).
Da chohk l	186. We lost. (Past Tense).
Da chohk hi	187. You lost. (Past Tense).
Da chohk hi	188. They lost. (Past Tense).
Ahohng yungpat nge	189. I am loading.
Ti ahohng yungpat nge	190. I was loading.
Da day yungpat nge	191. I had loaded.
Hi nge ja yungpat	192. I was load.
Ja yungpat nge	193. I shall load.
A ja chohk'm	194. That will load.
A ja chohk n	195. He will load.
Ja chohk l	196. We shall load.
Ja chohk hi	197. You will load.
Ja chohk hi	198. They will load.
Ah loon ja yungpat nge	199. I should load.
Da yungpat lo loon	200. I am loading.
Da day chohk lo loon	201. I was loading.
Pong ja chohk lo loon	202. I shall be loading.
A hi nge	203. I go.
A hi'm	204. They go.
A hi n	205. He goes.
A hi l	206. We go.
A hi hi	207. You go.
A hi hi	208. They go.
Da hi nge	209. I went.
Da hi'm	210. They went.
Da hi n	211. He went.

Chinese (Pinyin).	Pinyin (without tone marks).	English.
She went	214. She went.
She did not	215. She went.
She did not	216. They went.
Let	217. Go.
Doing this	218. Doing.
Doing this	219. Doing.
I will be looking for	220. What is your name?
How long has it been since I have	221. How old is this house?
How long has it been since I have	222. How far is it from here to Kankin?
How long has it been since I have	223. How many cups are there in your father's house?
There is no longer a shop in	224. I have visited a long way to-day.
There is a new shop which	225. The son of my uncle is married to his sister.
There is a new shop which	226. In the house in the middle of the other house.
There is a new shop which	227. Put the middle upon his back.
There is a new shop which	228. I have beaten his son with many cups.
A small house is under	229. He is standing under the top of the hill.
There is a small house in	230. He is sitting under the tree.
There is a small house in	231. His brother is taller than his sister.
There is a small house in	232. The price of this is two cups and a half.
There is a small house in	233. My father lives in that small house.
All have in	234. Give this cup to him.

Kand (Hie)	Fokong and other Gbe-languages	English
Tham wò hie i tyagha si-tie.	--- 137	131. Take those ropes from him.
Hyim-pet die i-ej e-n a phie ie kòkò hie si-tie a si-tie.	--- 138	132. Beat him well and bind him with ropes.
Phu am i kòkò-sie	--- 139	133. Draw water from the well.
Lò i si-phang ege	--- 140	134. Wash today soap.
U i tyagha kòkò a i si-tie di hò-tie?	--- 141	135. Whose key opens the lock, you?
Ti kòkò kò i si-tie die	--- 142	136. Whose cotton did you buy that?
Ti a si-tie di-tie i si-phang	--- 143	137. From a shopkeeper of the village.

SIAMESE-CHINESE FAMILY.

The Siamese-Chinese family of Indo-Chinese languages includes Tai, Karen, and Chinese. Of these, Tai is the only one which falls within the limits of the present Survey. Karen is spoken in Burma, and Chinese is not a vernacular of British India.

Tai is a group of languages, including Siamese and Lao of Siam, Lù and Khèn of the trans-Salween Sino States, Shên of Burma and Tsin-ann, and Akom, Khamti, and other dialects of Assam. As the languages of Burma do not form a part of our present inquiries, the Assam Tai languages are the only ones which will be considered in detail in the following pages.



TAI GROUP.

GENERAL INTRODUCTION.

The *Tai* or *Shan* languages all belong to the Siamese-Chinese family of the Indo-Chinese forms of speech. They hence show many points of contact with Chinese.

The signification of the word '*Tai*', which is used by all branches of the *Shans* except the *Siamese*, is unknown. The *Siamese* change the first letter to *Ti*, pronounced the word '*Thai*' and giving it the meaning of 'free'. This appears to be a modification of the original word to commemorate some prominent event in their early history. The word '*Shan*' is most probably an Anglicism of the Portuguese or Italian, '*Seiam*', which is an attempt to write '*Shan*'. The origin of the word '*Shan*' or, as the Burmese pronounce it, '*Shān*' itself is as yet an unexplained riddle. I shall henceforth employ the Burmese spelling of the name.

The *Tai* race, in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. Its members are to be found from Assam to far into the Chinese province of Kwang-si and from Bangkok to the interior of Yün-nan. Perhaps they extend even further. As will be seen, the various forms of languages spoken by them fall into two closely connected groups, a Northern and a Southern. The former includes Khamti, Chinese Shān, and Burmese Shān, together with the ancient Ahom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Ahom, the Chakma Shān, the Khamti, and the *Tai Miao* (Chinese Shān), the Lā and Khān (trans-Salween Shān), the Lao, and the *Siamese*.

As a rule the languages of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time Ahom (which is Northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do not always correspond.

South-Western China was the original home of the *Tai* people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Conning, these migrations began about two thousand years ago. Probably the first waves were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of *Tai* migration descended in the sixth century of our era from the mountains of Southern Yün-nan into the Mien Miao or Shweli Valley and the adjacent regions, and through it that valley became the centre of *Shān* political power. The early history of the *Shāns* in Burma is obscure. A powerful kingdom grew up called Miao Miao Loing. Its capital was originally Sā Loan, about thirteen miles east of the modern

¹ Much of what follows is based on Huxley, Scott and Shortland's *Geography of Upper Burma and the Shan States*, Hongkong, 1888.

Nien Kham on the Shweli, but in 1904 A.D. was moved to the present Ming Man.¹ From the Min Man the Shins spread south-east over the present Shin States, north into the present Khamti region, and west of the Irrawaddy into all the country lying between it, the Chinthein, and Assam. Centuries later they overran and conquered Awaik Nadi. Not only does tradition assert that these Shins of Upper Burma are the oldest branch of the Tai family, but they are always spoken of by other branches as the *Zai Zang*, or Great Tai, while the other branches call themselves *Fai Noi*, or Little Tai.

These earliest settlers and other parties from Yin-nan gradually pressed southwards, but the process was slow. It was not until the fourteenth century of our era that the Siamese Tai established themselves in the great delta of the Mekong, between Cambodia and the Min country.

The power of the Burmese Shins reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Siamese and Lao dependencies became a separate kingdom under the suzerainty of Ayutthia, the old capital of Siam. Wars with Burma and China were frequent and the invasions of the Chinese caused great loss. At the commencement of the seventeenth century Shin history merges into Burmese history, and the Shin principalities, though they were always restive and given to frequent rebellions and to intestine wars, never succeeded in throwing off the yoke of the Burmese. Henceforth, the Shins must be considered under Burmese rule.

There are:—(1) the South-Eastern Shins; (2) the South-Western Shins; (3) the North-Eastern Shins; and (4) the North-Western Shins.

(1) The South-Eastern Shins include most of those settled east of the Salween. Amongst them are the Siamese, the Lao, and the Li and Kham. Long subject to Burmese control, they have been more favourably circumstanced for preserving their national characteristics. Consequently, both in dialect and written character, the differences between the Tai east and west of the Salween is very marked, much more so than between the Southern and Northern States of the Irrawaddy basin.

(2) The South-Western Shins are those occupying the Southern Shin States. The Tai came there much later than they did to the northern portion of the country occupied by them. They also came much earlier under the influence of the Burmese. They need not occupy us further.

(3) The North-Eastern Shins are what are generally known as Chinese Shins or Tai Man. They occupy the part of Yin-nan which bulges westwards towards the Irrawaddy. The bulk of these are Chinese subjects. The frontier line between them and the North-Western Shins may be taken as the River Shweli, and practically bisects the old Man Shin kingdom.

(4) The North-Western and the North-Eastern Shins may together be called the Northern Shins. There are a few dialectic differences between the forms of speech used by the Northern and by the South-Western Shins, but the language is practically the same. The North-Western Shins are most directly connected with the present inquiry, as from them come the Shins of Assam, with whom alone this Survey has—directly deals. They are spread over the North of Burma proper from Manipur and Assam to Siam. They were completely subjugated by the Burmese, and have become

¹ All these places, except Sh Zang, will be found on plate 36 of Chamberlain's *Hand Atlas of India, Ming Man (written "Mingman") will be found exactly on the 14th parallel of latitude. The Shweli and Shin States (written "Shinkun") will be found just below it.*

largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British intervention, and the North-Western Shins would have disappeared as completely as the Aloms in Assam. Shins are still found for a hundred miles or so north of Ming King (Mingunag), but their villages are few in number, and most of the Tai have died before Burman oppression and Kachin invasion. Among them we must mention the Khintheis, whose home in Upper Burma is still practically unexplored, and about whom little is known. British influence has not yet been directly established. There are a couple of small Khinthei States along the upper course of the Chindwin near the Manipur frontier, named Nidag-ship and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khintheis into Assam will be dealt with subsequently.¹

We are now in a position to trace the entry of the Tai into Assam. The Linguistic Survey does not extend to Burma, and hence all that precedes is only introductory to the remarks on the real subject of investigation. The earliest Tai immigrants into Assam were the Aloms, of whom I take the following account (with a few verbal alterations) from Mr. Gell's Report on the Census of Assam for 1881, pp. 236 and 27. :—

The Aloms are the descendants of those Shins who, under the leadership of Chintya, crossed the Padoi about 1250 A.D. (or just about the time when Kubla Khan was establishing his power in China), and entered the upper portion of the province, to which they have given their name.² The Aloms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in conflicts with the Chintyas and Kachins, and it was not till 1540 A.D. that they finally overcame the latter, and established their rule as far as the Kailang. The power of the Chintyas had been broken, and their king slain, some thirty years earlier. In 1623 A.D., the Kach long, Wei Nidagun, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and marked their capital. Subsequently, the Kach Kingdon was divided into two parts, and in the power divided, that of the Aloms overcame, and the King of Jaintia, Nagarna, and others, who had formerly been feudatories of Shins Naga, acknowledged the supremacy of the Aloms. The Musalmans on several occasions invaded their country, but never succeeded in permanently annexing it. A Pukha named Tachak led an army as far as Kachin in 1694, and defeated the Aloms there, but was in his turn beaten and chased so far as the Kachin. The next invasion was led by Sayad Dehman and Salanga in 1727, but was equally unsuccessful. Their army was put up, and the Aloms established themselves as far as Garhath. In 1668 A.D. Mir Jafar invaded the country with a large army, and after some fighting took the capital. The Aloms fled to the eastwards, and worried the Musalmans by a constant guerrilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme untidiness of the Aloms, and the consequent heavy mortality among his troops, who threatened to starve, made

¹ For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. I, Pt. I, pp. 187 and 2, of the *Chronicle of Upper Burma* and the Shan States already referred to. Nearly the whole of what precedes is made up of quotations from it, and we obtain no originality.

² Many different traditions of the name of the province have been suggested, and some of them agree: the unaltered fact, stated above, viz., that the country derives its name from the Aloms, and not the Aloms from the country. The old name for the country occupied by the Aloms was Khamrath. Prior to the advent of these Shins, the term *Alom* or *Alom* was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the Wang. There, in the manuscript *Parasatchak of Rajah Lalit Narayan* King of Manipur, we find it stated that the Shins had an army to attack "Alom," that "Alom" had, eventually become tributary, etc. It also is stated that the Shins had taken an army to attack "Alom" (Khamrath and Garhath) and return to the people of the country as Jaintia. In Pöthgen's *Revised* it is stated that the inhabitants belong to two clans, the *Alom* and the *Kachin* (Kachin). There, too, I think, it is said that the word was first applied to the Aloms, and subsequently to the country they occupied. It was afterwards extended by us and made to include the whole of the *Shan* Valley and *Shan*, and when the Province, as now constituted, was formed in 1824, the word was given a still more extended meaning, and now stands for the whole of the *Chief Commissioner's*, including the *Shan* Valley and *Shan* Districts.

How the movement is to be applied to the tribe is still unknown. The explanation usually offered, that they are called "Aloms" (the Sanskrit word meaning "people") by the *Shins* and *Kachins*, whom they conquered, on account of their skill in riding, is based on the assumption that these tribes had absorbed their own *Tai-Chinese* dialect more than eight hundred years ago, an assumption which is clearly erroneous. [According to some, the last syllable of *Alom* is simply "Shin" or "Shin." In that case "Alom" would be an *Alom* corruption of "Alom"—A. S. S.]

Mr. Janki, glad to patch up a peace, which he did, and returned rapidly to Nagai, where he died shortly afterwards. The Ahoms then again took Garhat, and made the Koch kings of Manipal and Beloua their tributaries. They defeated another Muskhita army led by Raja Nua Singh, and extended their boundary to the Bhamo. The Ahoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the British, Khasi, and other hill tribes desired from visiting on their subjects. But even then the decline was at hand. They had for some time lost their Beloua, and the Rajas had for years been in the habit of taking a flight as well as a thin coat. Eventually Bodra Singh, after Chokhroghat, who became king in 1699, resolved to make a public profession of Christianity. He was too proud to become the subject, and so sent for Epiphanius Bhagabhatya, a British Gentle of Nagai. The Gentle came, but the Raj had hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Epiphanius, who was allowed to occupy the temple of Kamsakhya. In his reign the seeds of future dissension were sown by the persecution of the Bhamo, while the pride of race, which had hitherto sustained the Ahoms, began to disappear, and those who had failed to embrace Christianity were looked upon as a separate and lower class, instead of being regarded as members of the ruling tribe. At the same time, their habits began to change, and "instead of being like barbarians but mighty Kshatriyas, they became, like the British, powerful in talk only." The whole feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Bhamo, which was followed by the revolt of the Koch kings of Darrang. Captain Welch was deputed by Lord Cornwallis to help the King Gauri-nith Singh, who was then being besieged at Garhat, and with himself he was soon more freed from his enemies. At this juncture, Sir John Shore succeeded to the Governor-Generalship, and one of his first acts was to recall Welch (1794 A.D.) after whom departing the country was given again over to anarchy. The aid of the Bhamo was then invoked (1806 A.D.) and the latter remained in the country until 1824, when they were driven out by the troops, and the country was annexed.

The Ahoms have left at least two important legacies to Assam, the sense of the importance of history, and the system of administration. The former will be briefly dealt with when I treat of the literature of the Tai languages. I have the following account of the system of Ahom administration on what we are told in the Imperial Gazetteer of India.

It was not the soil, so much as the cultivators of the soil, that were regarded as the property of the Ahom State. The entire scheme of administration was based upon the obligation of personal service, due from every individual. Each male inhabitant above the age of sixteen years was designated a *paik*, and was enlisted as a member of a vast army of public servants. Three *paiks* made up a *got*, and one *paik* from each *got* was, in theory, always on duty. A larger division, called a *bat*, consisted of twenty *gots*, at the head of which was a *Mea*. Over each hundred *gots* was a *saikya* and over each thousand *gots* a *harati*. The whole population, thus classified into regiments and brigades, was ready to take the field on the shortest notice. But this system was not only used for military purposes; it supplied also the machinery by which public works were conducted, and the revenue raised. Every *paik* was liable to render personal service to the Raja, or to pay a *paik-tax* if his attendance was not required. The Ahom princes were efficient administrators, but bad taskmasters. It was by the *paik* organisation that they were able to repel the Mohammedan invaders, and to construct those great public works still scattered throughout the Province in the form of embankments and tanks. But the memory of this system of forced labour has sunk so deep into the minds of the *saikya* population, that at the present day it is reckoned a badge of servitude to accept employment in public works. Our civil officers find it very difficult to attract labour even by high wages.

The change of the speech of the Ahoms into Assamese can be very clearly traced. Their earlier Ahom copper-plate inscriptions were in the Ahom language and character. Next they appear in a slight form, and finally in Assamese or Sanskrit. When the kings

other Shân tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khimêl language closely agrees with Northern Shân. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Ahoms, unlike the Khimêls, have become Hinduised, and are no longer Buddhists.

The Phakhs or Phaks are said to have left Mîng K'ang for Assam about 1300 A.D., immediately after the subjugation of the kingdom of P'ang by Ahomra. Before entering Assam they dwelt on the banks of the Yurungpôl River, and were thus apparently near neighbours of the Taloungs. On reaching Assam, they at first resided on the Burî Dîking, whence they were brought by the Ahoms, and settled near Jorhat in the present district of Sîbungar. When the Burmese invaded Assam, they and other Shân tribes were ordered to return to Mîng K'ang, and they had got as far as their old settlement on the Burî Dîking when the Province was taken by the British. Their language closely resembles Khimêl, and, like the Khimêls and Taloungs, they are Buddhists. They seldom marry outside their own community, and, as this is very small, their physique is said to be deteriorating. They are adept in the art of dyotap. At the Census of 1891 the total strength of the Phakhs was only 666, all of whom inhabited the sub-division of the Lakhimpur District.*

Nork is the name by which the Mîng K'ang Shân are known to the Ahoms, and frequent references are made to them under that name in the Ahom chronicles. The persons known to us as Khâmjings or Kâmjings, are a section of that race, who formerly resided on the Pukol Range, but who, like so many of their congeners, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kachins.

In the *Annals Buranji* we read that the Ahoms were attacked by the Nôris on their way over the Pukol at a place called Khâmjing, and it may be that this place was also the early settlement of the section of the Nôris who were subsequently known by that name. The number of Nôris counted at the Census of 1891 was 731 (including Khâmjings). Nearly all of them live in the Jorhat Subdivision of Sîbungar.†

We have seen that the Northern Shân were always spoken of by the other branches of the family as the 'Tai Leng' (ṭṭṭṭṭṭ) or 'Great Tai'. In Shân the letters *l* and *r* are freely interchanged, so that another form of the name is 'Tai Bong'. One section of the Shân who at various times entered Assam has retained this name, and its members are now known as Taloungs, Taroungs, or Shân (i.e., Shân) Taroungs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Mîng-ming K'ang-shing on the North-East of Upper Burma, and settled on the Yurungpôl River, which took its name, 'the Tai-lung Water', from them. While there, they received an invitation from the Nôris, who had preceded them and had settled themselves at Jorhat, and in consequence they started across the Pukol en route for the Brahmaputra Valley. They were, however, taken prisoners by the Kachins, and made to work as slaves, in which condition they say that they remained for five years, but really, probably, for a much longer period. They were released by

* The above information is based on the material of the tribes recorded in Mr. Sâh's Census Report, pages 252 and 2.

† The above is based on the data on page 252 of Mr. Sâh's Census Report.

Captain Neufville, along with nearly six thousand Assamese slaves, in 1826, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singphos. They have, however, still a few books in their own language, which is practically the same as Khamti.

The Niasa profess to look down on the Talwangs because they intermarried with the Kachins during their captivity, but the difference between the two tribes is very slight. Talwangs profess to intermarry with Niasa, Khamtia, and Kachins, but, although these tribes would accept Talwang girls as wives, it is not likely that they would allow Talwangs to marry their own daughters. The number of Talwangs counted at the Census of 1891 was 361.¹

The Ahoms or *Ahomsia*, also called *Shim*, *Dakshya*, or *Shin* interpreters, are said to have been the son-in-law of the Shins of Mong Käng which supplied warriors to the royal struggle, and to have emigrated to Assam to avoid the punishment to which, for some reason, they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Shillong District. They are Buddhists, and their priests come from the Khamti villages in Lakhimpur. The number of Ahoms counted at the census of 1891 was 163, but there were probably more, who were returned simply as Shins.²

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shin tribes. The first immigration was that of the Ahoms, who entered Assam in the twelfth century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the eighteenth and the middle of the nineteenth century, not as conquerors, but as refugees from the oppression of the Burmese and the Kachins. Of these the Khamtis were the earliest and most important, and the others were small bodies of a few hundred people each, all closely connected with them, and speaking the same language. One of these, however, the Talwangs, passed through a course of slavery on its route, and has abandoned its own language in favour of that of its masters, the Kachins. In the few points in which Khamti differs from the Shin of Burma, the other modern Tai languages of Assam partly agree with Khamti. The language of the early Tai invaders,—the Ahoms—has now died out, and the Ahoms are now completely Hinduized. The other Tai tribes of Assam have hitherto preserved their Buddhist religion.

The languages spoken by the Tai people fall into two groups, which we may call, for convenience, the Southern group and the Northern group.

The Southern group includes all the languages of the tribes whom I have classed above as South-Eastern Shins, i.e., those who have settled east of the Salwin. It includes Siamese and Lao, and also two varieties of the latter known as Lā and Khām. Lao is spoken throughout the country situated between the Salwin and Mekong Rivers, and between the 19th parallel of north latitude and the northern boundary of the kingdom of Siam. Siamese, which does not differ widely from Lao as a spoken language, is co-extensive with the kingdom of Siam. Lā and Khām are spoken in Kiangtung and in Kianglung and the adjacent districts respectively. They form a link between the Northern

¹ Most of the above is based on the data on page 95 of Mr. Gild's Census Report.

² The above is taken from page 281 of Mr. Gild's Report.

and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Min and closely related to it is that of Lā. The Siamese alphabet is said to be a modified form of the Tail of Cambodia. It was invented in the year 1225, in the reign of King Narai, or about a hundred years before the invasion of Assam by the Ahoms.

The Northern group includes a dead language, Aham, together with Khamti and Shin proper. Aham was the language of the Tai conquerors who first invaded Assam in the year 1200 and ruled it with varying power till the end of the eighteenth century. The Ahoms have long been completely Hinduised, and their language has for many years been extinct as a spoken tongue, but a considerable literature in it is still extant. It has an alphabet of its own, which is an archaic form of that used at the present day by the Khamtis and Shins of Burma, but is much more complex. We are not in a position to say that it is certain that Khamti and Shin are actually descended from Aham, but it is very probably the case, and without any doubt whatever Aham, if not the actual progenitor, must have been very closely related to him. It is of peculiar interest to the philologist, as it is, so far as I am aware, the oldest form of Northern Tai speech regarding which we have any information. Khamti is spoken on the upper course of the Irrawaddy and its branches, also in the Khamti (Great Khamti Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shin is divided into three dialects, Northern Shin, Southern Shin, and Chinese Shin, or Tai Man. Northern and Southern Shin occupy the territory between the mountains east of the great Burma plain and the Salween River, and between the 10th and 13rd parallels of north latitude. Northern Shin is the language of the Northern Shin States, and Southern Shin that of the Southern Shin States. Northern Shin is closely allied to Southern Shin, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shin is often in agreement with Khamti. Chinese Shin or Tai Man is spoken in the many small principalities which lie east and north-east of Shensi and are tributary to China. It, too, appears to differ but slightly from the other two dialects of Shin proper. Mr. Needham is of opinion that almost all the words found in use in Khamti are quite different from those in use in Shin proper, but this is hardly borne out by the imperfect observations which I have been able to make. To me it seems as if the two languages were almost the same. Dialectic differences of course exist, but, so far as I can find out, little more. The grammars are nearly identical. As regards vocabulary, all I can say is that out of the first twenty words in Mr. Needham's Khamti vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Conking's Shin Dictionary, and probably more would be found there if allowances were made for differences of orthography. Northern and Southern Shin have the same alphabet, which is closely connected with Burmese. Chinese Shin has two additional letters and also writes its character in a peculiar diamond-shaped way instead of making them circular, a thing which its writers attribute to Chinese influence. Thus, a Burmese Shin would write the *oo* and a Tai Man would write it *oo*. Burmese Shin tradition says that about 800 years ago, after the establishment, or more probably the revival, of Buddhism, a Shin priest went down into the Burma country, learned Pali and Burmese, derived the present Shin alphabet, and translated some religious books into his own language. The Khamti alphabet closely resembles the Burmese Shin one, but some of the letters take divergent shapes. It is a mere local modification.

The literature of the Shins of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khamti and Ahom have also literatures. Little is yet known about their contents, except that that of Ahom is rich in history. The remarkable series of historical works which forms the glory of Assamese literature is no-doubt due to the influence of the Ahoms. The Assamese word for a 'history' is *buran*, which is an Ahom word, viz., *bu-ran*/n, literally, 'ignorant-teach store', 'a store of instruction for the ignorant.'

Before treating of the Tai languages separately it will be convenient to deal here, once for all, with some of their main typical characteristics. In giving examples, I shall, unless otherwise stated, take them from Ahom, the oldest form of the speech to which I have access.

The Tone System.—Every true Tai word consists of one syllable. A word may consist of a vowel alone, e.g. *a*, white; or of a vowel preceded by one or more consonants (an open syllable) e.g. (Ahom) *li*, my; *fo*, a rope; or of either of these followed by a consonant (closed syllable) e.g. *da*, before; *lāu*, village; *liak*, property. In the Northern Tai languages which has the most complete alphabet, Ahom, there are eighteen vowels and twenty-three single consonants, each of which may be combined with any of the eighteen vowels. So far as the specimens show, the only consonants which can be combined so as to form compounds with other consonants are *l* and *r*. The compounds which occur in the specimens are seven in number, viz., *Alr*, *plr*, *mr*, *fr*, *sr*, *hr*, *pl*.

There are thus $18 + 7 = 25$ simple and compound consonants which, so far as we know, can possibly precede each vowel, and (if we add the eighteen vowels which can stand by themselves) there are, so far as we know, $18 + 25 \times 18 = 558$ possible open syllables in the Ahom language.

There are only seven consonants, *k*, *t*, *p*, *ng*, *q*, *n*, and *m*, which can end a word. The possible number of closed syllables is therefore $558 \times 7 = 3,906$. The total possible number of words in Ahom is therefore $558 + 3,906 = 4,464$. In Khamti and Shins it is far less. This figure is really too large even for Ahom; for though it is possible that *r* and *l* may combine with other consonants than those mentioned above, it is, on the other hand, certain that a great many of the possible combinations, of which we do know, do not form words. In order to check this statement, we may compare the Siamese language, the phonetic system of which closely resembles that of Ahom. In it the number of elementary monosyllables is only 1,443. In Mandarin Chinese, with a less wide range of original sounds, it is less than a third of this. As this number is not sufficient to furnish all possible ideas, it follows that if all possible ideas have to be expressed in a Sino-Chinese language, one and the same word must have several distinct meanings. This is actually the case. For instance, in Ahom, 'horse,' 'dog,' and 'come' are all indicated by the same word *ut*.

In order to indicate the difference in meaning in such cases a system grew up in the Indo-Chinese languages of pronouncing the same word in different ways according to its meaning. This system is called that of tones. Owing to Ahom being a dead language, and to its not having any graphic method of indicating the tone in which a word is to be pronounced in order to indicate its meaning, we cannot, at the present day, say what tones were in use for any particular word when it formed a member of the spoken

language. But we can take the closely allied Shiao, which is still spoken, to furnish an example.

In Shiao a word may be uttered with the lips partially closed, and is then said to have a closed tone; or it may be uttered with the lips wide open, when it is said to have an open tone.

Moreover, each of these may be varied in five different ways, viz. :—

1. The first tone is the natural pitch of the voice, with a slight rising inflexion at the end. It is called the *natural* tone.

2. The second tone is a deep bass tone. It is called the *grave* tone.

3. The third tone is an even one; in pitch, between the first and second tones. It is called the *straightforward* tone.

4. The fourth tone is of a more elevated pitch than the first tone, and is called the *high* tone.

5. The fifth tone is abrupt and explosive. It is called the *emphatic* tone.

As an example let us take the Shiao word *tsai*.

Spoken with a closed natural tone, it means 'egg.'

"	"	grave	"	"	'egg.'
"	"	straightforward tone,	it means	'desire,' 'curious.'	
"	"	high tone,	it means	'rich.'	
"	"	emphatic tone,	it means	'mottled.'	
"	an open natural	"	"	"	'well.'
"	"	high	"	"	'morning.'
"	"	emphatic	"	"	'remove.'

Here we see that the word *tsai* is spoken with eight different tones, each with a different meaning.

Another good example is the Shiao word *tsau*.

Spoken with a closed natural tone, it means 'T', the pronoun.

"	"	grave	"	"	'be old.'
"	"	straightforward tone,	it means	'nine,' also 'a look of half.'	
"	"	high tone,	it means	'be indifferent to evil results by a spirit.'	
"	"	emphatic tone,	it means	'an evil.'	
"	an open natural	"	"	"	'a huts tree.'
"	"	grave	"	"	'complaint of.'
"	"	straightforward tone,	it means	'the leg from the knee to the	[ankle.]
"	"	high tone,	it means	'the common balsam plant.'	
"	"	emphatic tone,	it means	'a kind of mill.'	

Here *tsau* has at least ten different meanings according to its tone.

We may take one more example of tones from another Indo-Chinese language, the Annamite. It is quoted from Vol. II, p. 31 of the late Professor Max Müller's *Lectures on the Science of Language*. He is to be said to mean, if properly pronounced, 'three' when given a box on the ear to the favourite of the prince. *Se* with an even tone means 'three,' with a grave tone means 'a lady,' with a high tone means 'a box on the ear,' and with a sharp tone means 'the favourite of a prince.' Necessity of vocabulary could hardly go further.

* This account of the tones is borrowed from Dr. Godehard's *Shiao Dictionary*.

It is a common belief that these isolating, monosyllabic, languages, are examples of the infancy of speech. It is sometimes said that they are in the 'radical' stage, and that they may be expected to develop gradually into agglutinative and finally into synthetic tongues. So far, however, are they from being in their infancy, that the exact reverse is the case. They are languages in the last stage of decomposition. That they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllables, and these polysyllables were formed, just as we see polysyllables formed at the present day in other languages, by prefixes and suffixes. By constant addition sometimes the prefix was rubbed down, leaving only a faint trace of the changes in the main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following examples of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Connally's work *as* mentioned. The original Indo-Chinese word was **rey*, **ring*, or **ruang*, a horse. It has become in—

Thaois,	roh.
Shaya,	ohi, yoh.
Nichanang,	rong.
Tshantsh,	ding.
Southern Chin,	ohi.
Syering,	ho-oh.
Manyat,	hooch.
Sho-Mhi,	hoet.
Shaya,	mo-ri.
Formosa,	wo-ling.
Sungsho,	ghim-rong.
Li,	hiu-m-rong.
Manah,	moet, moh.
Chinam,	*moet, (old form) moen.
Tai languages,	roh.
Minahiti,	mo, moh, hooch, hooch, oh.
Nyin,	ah-yet.
Tsinghisi,	ah-pah.
Chingang,	mo-rong.
Reyich,	mo-oh.
Pohi,	mo-va.
Sho,	ho-moh.
Lo-Syng,	ho-va. (Possibly borrowed from <i>Arjuna</i> .)
Angien Nigh,	hooch. (<i>Arjuna</i> .)
Kawa,	ho-oh.
Tshien,	r-to.
Pao-Kam,	ohi.
Syan-Kam,	ho-ohi, ho-oh.
Tsunghin,	ding.
Kham,	ho-gho.
Shaya, Shwai,	ho.
Tsh-pu,	roh.
Lapsha, Linsh,	mo.
Lahung,	ho.
Shah,	gho.
Sungyang,	gho-pu.

*Most of the following is based on Connally's *Koninkrijkswaard's Chinese-Deutscher Wörterbuch und der Transliteration*.

A consideration of the above list will show that in a great many languages, only the *r* of *reap* has survived. In others it has been changed to *sh* or *s*. In all Chinese, only the *r* remains with the prefix *se*. The *r* has been dropped in modern Chinese, and only the prefix seems to remain under the form *se*.

Finally, in the Tai languages, with which we are immediately concerned, the like fate has befallen *reap*. Only the prefix *se* appears to remain. Every trace of the original word, except perhaps the pronunciation of the *š* of the prefix, has disappeared. We can now understand how, in Akom, the same word *se* means both 'horses' and 'dog.'

Moreover, Professor Conrady explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was *a*, which was originally an independent syllable. It first lost this character on account of the stronger stress naturally laid on the main word which followed it, and in compensation for this loss, the following syllable was pronounced in a higher tone. When the prefixed *a* finally disappeared, the higher tone remained behind. We are hence enabled to say that certain tones indicate the earlier existence of certain prefixes. In other words, the origin of the system of tones is not based on arbitrary inflections of the voice, but on a natural process of derivation.

Complete and Compound.—As in other members of the Sino-Chinese group of Indo-Chinese tongues, each Tai language is so isolating: form of speech; that is to say it uses 'each element by itself, in its integral form.' Each simple word is a monosyllable, which never changes its shape, which gives the idea of one or more root-meanings, and to which the idea, supplied in Aryan languages by the accidents of declension or conjugation, can be supplied by compounding it with other words possessing the root-meanings of the relations of place or time.

Each monosyllabic word in these languages may have several meanings, and, as above described, these are primarily differentiated by the use of tones.

But this tone system has not been found sufficient, and words are also differentiated by a system of compounding known as the formation of 'complete.' The system in its essence is this,—two different words, each with several different meanings, but possessing one meaning in common, are joined together, and the complete thus formed has only the meaning common to the two. This system is characteristic of the Sino-Chinese group of languages and should be carefully mastered.

For instance,—take the words *shu* and *phu*. *shu*, amongst its other significations, means (1) 'shave', (2) 'cut'; *phu*, amongst its other significations, means (3) 'an order', (4) 'poor', (5) 'sorrow', (6) 'cut.' The complete *shu-phu* means 'cut', and nothing else, because 'cut' is the only meaning common to its two members.

Other examples of such complete are,—

pei-shi, go-go, to go.

semp-shing, place-place, to place, to put on (clothes).

shing-shai, all-all, all.

min-shin, rejoicing-rejoicing, happiness.

¹ Here and elsewhere, unless otherwise stated, all examples are taken from Akom.

Sometimes, in these complex, only one word has retained its meaning, while the other word has, in some particular language, lost its meaning and has become, what Dr. Chasing calls, a 'shadow word,' the compound having only the meaning of the dominant word exactly as occurs in Chinese. Thus, the *Shih* may designate for 'a road'; in which *shih* is the word which has retained its original meaning, while *shih* has lost it. So, in *Shen*, we have *po-shen*, a ghost, in which *po* (as far as I can ascertain) has now no meaning in this connection, while *po*, by itself, also means a 'a ghost.'

In some of these last complex, the second member still retains a definite meaning, but has, so to speak, emptied itself of it in favour of the dominant member. This is very commonly the case with words like *shai*, to possess; *shai*, place, and the like. Thus,—

shai, take; *shai-shai*, to take, to collect, bring.

shai, give; *shai-shai*, give, give out and out.

shai, lose, be lost; *shai-shai*, to lose altogether, to be lost altogether, to die.

shai, to collect; *shai-shai*, to store.

shai, to bind; *shai-shai*, to bind.

Another form which these complex take is the juxtaposition of two words, not of identical, but of similar meaning, the complex giving the general signification of both. Thus,—

shai-shai, large property; *shai*, cattle and small property; *shai-shai-shai*, property generally.

shai, a field; *shai*, a plot of land; *shai-shai*, a field.

shai, complain; *shai-shai*, word; *shai-shai-shai*, a complaint in a court of justice.

shai, price; *shai*, buy; *shai*, take; *shai-shai*, *shai*, to buy and take, to buy.

shai, take; *shai*, out; *shai-shai*, to out.

shai, say; *shai-shai*, word; *shai-shai-shai*, to say.

shai-shai-shai, say; *shai*, address; *shai-shai-shai-shai*, to address a superior.

shai, time; *shai*, day; *shai-shai*, time, day.

There are other complex the members of which possess, not even similar, but altogether different meanings, the resultant complex having a signification giving the combined meaning of the two. These correspond to what would be called compounds in Aryan languages. Thus,—

shai, day, sun; *shai*, fall; *shai-shai*, sunset, evening.

shai, take; *shai*, come; *shai-shai*, fetch, bring.

shai, worthy; *shai*, say; *shai-shai*, worthy to be called.

shai, see, be seen; *shai*, possess; *shai-shai*, become visible. In this way *shai* makes many potential compounds.

shai, to arrange; *shai*, mutually; *shai-shai*, consult. In this way *shai* makes many complex implying mutuality.

shai, divide; *shai*, begin; *shai-shai*, to begin to divide. In this way *shai* makes many inceptive compounds.

shai, give; *shai*, continuously; *shai-shai*, give or come continuously.

shai, strike, be struck; *shai*, be, remain; *shai-shai*, is striking, is being struck. In this

way it performs the function of what, in Aryan grammar, we should call the Definite Present Tense.

á, be; *jan*, complete; á-*jan*, was. In this way *jan* performs the function of what we should call the Past Tense.

pa, strike; be struck; á, be; *jan*, complete; *pa-á-jan*, was striking, was being struck. In this way á-*jan* performs the function of what we should call the Imperfect Tense.

á, place, hence, motion towards; *pa*, father; á-*pa*, is a father. In this way á, prefixed, performs the function of what we should call the Dative Case; as giving also the idea of a place started from, it is also used in Shín to indicate the function of the Ablative Case.

á, place, hence, motion towards; *pa*, strike; á-*pa*, shall strike, shall be struck. In this way á, prefixed, also performs the function of what we should call the Future Tense. In a Tai language, the idea is exactly the same in both cases.

poi, go; *nei*, suddenness; *poi-nei*, go unexpectedly. Here, as in the case of *ei*, *nei* performs the function of an adverb.

hai, give, cause; *hai-hái* (*hái*), eat-drink; *hai-hái-hái*, cause to eat and drink, feed; so *hai-oi-hái-hái*, cause to continually eat and drink, feed regularly, pasture.

Although these complete only represent, each, one idea, the separability of their parts is always recognized. So much is this the case that when another word corresponding to what we should call a prefix, a suffix, or an adjective is added, it is often given to both members of the couplet. Thus, *hai-phai-nei* means 'to eat,' and *hai-hai-phai hai-nei-nei* 'to begin to eat,' *hai*, meaning 'to begin.' So *hai* means 'to do,' *hai-hái*, is 'rejoicing,' and *hai-mai-hai-hái*, is 'to do rejoicing,' 'to rejoice'; *hai-hai*, time, day; *hai*, every; *hai-hai-hai-hai*, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in compounds of three or more words, in order to give the requisite shade of meaning. A good example is *hai-oi-hai-hai*, to pasture, given above. In such compounds, the extension of ideas is not always plain. The following are examples:—

hai-hai-hai, very very good, called very good, excellent, best.

hai-mai-hai, quick come swift, at once at.

hai-mai-hai, word come speak, a word.

hai-hai-mai-hai, divide divide middle, a half.

hai-mai-hai, give take possess, give fetch, fetch and give.

hai-mai-hai, take bind possess, take (a person as a servant).

hai-mai-hai, he give possess, give.

hai-mai-hai, ask word know, enquire.

hai-mai-hai-hai-hai, a finger-ring, explained as 'jewel kind pure round place.' The Shín for 'finger-ring' is, however, *hai-hai*, which is borrowed from the Burmese, and means, literally 'hand-insert.'

Finally, there are some compounds the meaning of each member of which has been entirely lost. Examples are,—

hai-mai-hai, at any time.

hai-mai, who (relative pronoun).

Inflection.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like *kik-kai*, a coat-button, are polysyllabic.

Every word, without exception, denotes, primarily, the idea of some thing, action, or condition, such as a man, a tree, striking, going, sleep, death, life, distance, propinquity, goodness, &c. then, he, she, it.

Some of these words, such, for instance, as 'tree,' can only perform the functions of nouns substantive, or can only with difficulty be twisted into performing other functions. Other words, corresponding to what in Aryan languages we call 'verbal nouns,' are capable of being easily used in other functions. Thus, if in Aham we wish to express the idea 'sleep' we say 'sleep-completion'; if we wish to express 'sleeps,' we say 'sleep-existence,' and if we wish to express 'will sleep,' we say 'motion-towards-sleep.'

It will thus be seen that the processes of what we call declension and conjugation do not properly occur in Aham, nor can we divide the vocabulary into parts of speech. The relations which, in Aryan languages, we indicate by these two processes of inflection are in Aham indicated, partly by the position of the various words in the sentence, and partly by compounding words together.

We cannot, properly speaking, talk of nouns and verbs, we can only talk of words performing the functions of nouns or verbs.

When inflection is formed by composition, most of the auxiliary words added to the main words have, as we have seen above, a definite meaning. In some cases, however, these auxiliary words have lost their meanings as original words, or, at least, we are not at present acquainted with them. In such cases we may talk of these auxiliary words as performing the functions of suffixes or prefixes.

As an example of the preceding, let us take the way in which the word *lai*, placing, may be treated.

If we make it perform the function of what we call a noun, it means, 'a placing,' 'a putting' (e.g., of a ring on a finger); or, 'putting (in a safe place),' hence 'watching,' 'taking care of'.

But the idea of 'putting' includes the idea of laying down or putting on to some thing. Hence, *lai* comes to perform the function of a preposition, and may mean 'on' as in *lai k'ang*, on back, i.e., after.

Again, if we wish it to perform the function of a verb the idea of 'placing' is treated as a verbal noun, i.e. 'to place.' If, to this, we add the imperative suffix *ai*, we get *lai-ai*, sleep. Nay, *lai*, by itself may be used as, what we should call, a present tense, and means 'he, she, it' or '(they) place.' If, with this, we compound the word *hag*, whose root idea is 'collection,' we get *hag-lai*, collection-put, i.e., '(they) were up.'

As to what function each word in a sentence performs, that is determined partly by context. Although, theoretically, every word may perform the function of any part of speech; in practice, such is not the case. Some, such as *pa*, a father; *ra*, a house; *ai*, a day, are, by their nature, confined to the function of substantives. Some are usually either adjectives or verbs, such as *phak*, whitens, but usually either 'white,' or 'to be white.'

Others, such as *ai*, take; *lai*, give, are in practice confined to the function of verbs, but others, like *lai*, above quoted, may perform any function.

Conjugation.—When a Tai word performs the function of a verb, it can, as it stands, be used for any tense, mood, or voice, thus,

<i>Present Time</i>	<i>páwá dān-páwá dai dān</i> , how many persons possess (dat) rice.
<i>Past Time</i>	<i>máw bá</i> , he said.
<i>Future Time</i>	(Atinā), <i>kaw pa-pat kaw</i> , I will go (pat) to (my) father (and) will say (kaw).
<i>Imperative</i>	<i>mas lāi-lāi dai-chin dāi</i> , thou servant keep (dai) with, keep (me) with (thy) servants.
<i>Negative</i>	<i>kaw kaw paí-bá tāk</i> , I not went to steal (tāk), I did not go to steal.
<i>Verbal Noun</i>	<i>kai chāi-ling-jaw-e</i> (I) had performed watching (kai), I had watched.
<i>Past Participle</i>	<i>bá kán</i> , (on) the said day, on the day referred to.
<i>Active Voice</i>	<i>pāi-ká kái-lāi rai-dai mas tēng-lai bān</i> , what son lost (rai-dai) thy all gold, the son who lost all thy gold.
<i>Passive Voice</i>	<i>mas rai-dai</i> , he was lost.

Voice.—It follows from the above that there is no formal distinction between the Active voice and the Passive. The same word has either an active or a passive signification according to the meaning required by the sentence. Thus, take *kaw pa*, which means 'I lost.' On the other hand, *kaw-mas pa* means "heavens no," that is to say 'I am beaten'. Here there can be no doubt that the latter sentence is to be construed passively, owing to *kaw-mas* being in the negative case. But, if we take the example given above, *mas rai-dai* it means both 'he lost' and 'he was lost,' and we can only gather that it is to be construed passively because the general sense of the context requires it. The idea of activity or passivity would not enter into the mind of an Aïkha speaker at all. He simply says 'he lost,' and leaves the hearer to conclude as to what he means.

Mood and Tense.—As already said, the bare word itself can be used for any tense, and is frequently so used, but, when this would lead to ambiguity, as it sometimes must, the accidents of mood and tense are expressed by the use of particles, the form of the main word never undergoing any change. It cannot be said that these are suffixes or prefixes to the word which performs the function of the verb, for they are often widely separated from it. Thus take the sentence *pa-mān pāi-lāi tēng-lai tēng-lai tēng tēng pái pái jaw*, the father begin-to-divide all property between two elder son younger son complete, i.e., the father began to divide his property between his elder and younger son. Here the word performing the function of a verb is *pāi-lāi*, divide-begin, and the particle indicating past time, *jaw*, is separated from it by six other words. In fact, in the Tai mind, these particles do not give past, present, or future time to any particular word in the sentence, but to the sentence as a whole. The above sentence would present itself to a Tai speaker's mind something like this, 'the commencement of the division of the property by the father between the elder and younger son is an event done and completed.' The word *jaw* which I have called a particle of past time is really an independent word whose root idea is 'completion.' How little *jaw* is really a verbal suffix, but really has a distinct meaning of its own, is well shown by the fact that we find it in clauses in which, by no process of logic, we can discover the existence of any verbal

idea at all. Thus, *vé pít-tíng fán* (Áhom specimen, II, 3), literally, *before year-one completion*, i.e., (the cow which I bought) a year ago. The full sentence runs *hau khá-fán khá-tím khóm-táim vé pít-tíng fán*. It is plain that the *fán* at the end of the sentence cannot refer to the verb *khá*, buy, for that is already supplied with another *fán* suffixed to it. The final *fán* refers only to the final clause and must be represented in English by 'ago.'

In the same way other particles which give the idea of tense have their own meanings. Thus *á*, the particle of present time, means 'existence'; *áí*, another particle of past time probably means the 'place' from which action starts; just as *áí*, the particle of future time means the 'place' to which the action is proceeding.

Hence, too, as each particle affects the whole sentence, Tai languages can afford to be economical of their use. If in the same sentence there are many words performing the functions of verbs all in, what we should call, the same tense, then only one tense particle is supplied for all. For example,—*pót mán-hé kháim khám pót hó-mét á pót-tám fán*, and he arise and go to the father complete, i.e., and he arose and went to his father. Here we must translate both *kháim*, arose, and *pót hó-mét*, went, as if they were verbs in the past tense. But there is only one particle of past time, *fán*, and it refers to both the words performing the function of verbs.

Order of words.—In most Indo-Chinese languages the most important help to distinguishing what function is performed by any word is the place which it occupies *in relation to the other words in the sentence*. Or, to put the matter differently, the meaning of a sentence is to be grasped from the order of the words which comprise it. Thus, let us refer again to the phrase quoted on p. 48 *hó hó hó hó*. We know from the boxes that the words mean in order, 'three,' 'body,' 'box on the ear,' and 'favourite of a prince,' respectively. We know that the order of meaning is subject, verb, object, and therefore we are aware that it is the third ladle who boxed the favourite, and not that that delicate attention was paid to them by him.

To take the simplest possible example from Áhom. *Kíp* means 'buck,' and *khám* means 'rice.' *Kíp khám* means 'buck of rice' and not 'rice of buck,' because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that *khám* is the one that does so, and that it is governed by *kíp*. In an Indo-Aryan language the order of the words would be exactly reversed. We should say '*khám-hé kháim*,' not '*kháim khám-hé*,' and as the order of words in a sentence indicates the order in which the speaker thinks it follows that (so far as the expression of a genitive is concerned) speakers of Tai languages think in an order different from that which presents itself to the mind of a speaker of an Indo-Aryan language.

In the different members of the Tai languages customs differ as to the order of words. We may take the order of words customary in Shans as that most characteristic of the Tai group. *Shán* and *Khamti* appear to have been influenced by Tibeto-Burman languages in this respect. In Áhom the order of words is altogether peculiar. In Shans, the order of words is as in English, subject, verb, object. Adjectives follow the word they qualify (here differing from colloquial English), and genitives follow the words on which they are dependent. In Shan the rule about the object following the

verb is not imperative, whereas in Khànti (which at the present day stands isolated amid a sea of Tibeto-Burman languages) the order is as in them, subject, object, verb. The order of words in an Akom sentence will be discussed when dealing with that language. In all the languages, one rule is almost universal, that is, the position of the adjective after the word it qualifies and of the genitive after the word which governs it.

It may be pointed out that the typical Tal order of words—that given above for Shansu—is the same as that of Khànti, but is altogether opposed to the genius of Tibeto-Burman languages.

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CARRINGTON, SIR G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. *Chin* Vocabulary on p. 254.

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See also *Dr. von Gutschmidt's* (German and Dictionary), *Kabul*, *The British Burma Gazetteer*, and *North and Hindustan under Hind. A.* and *Orissa* under *head B.*

D.—On *Khamti*.

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QUERSON, F. H.—On the *Khamti*, as quoted under *head B.* Contains an account of the tribe, and a brief comparative list of words.

WILKINSON, MAJOR (afterwards HENRIETTA WILKINSON) G. R.—*Outline Sketches Grammar*. To date or unprint. (Contains a 'Khamti' Vocabulary.)

See also *Assam Census Reports* for 1881 and 1894.

E.—On *Phakhi*.

I know of no account of this Subject. A short account of the tribe is to be found in Mr. Galt's *Census Report of Assam* for 1881, and has been already quoted on p. 64.

F.—On *Nord*.

The name remains apply. Cf. p. 64 ante.

G.—On *Feirong*.

The name remains apply. See also Captain Vachell's account of the *Khamo* quoted under *head B.*

H.—On *Mikhi*.

Vocabulary in pp. 143 and 2 of *Campbell's Specimens*, quoted under *head B.* A short list of words in *Desmond's Notes*, quoted under *head A.* See also *Top. Chin*, quoted under *head A.*

The Mutual Relationship of the Tai Languages of Assam.—As already stated, these languages are all closely related to each other. Indeed, they should not be considered as languages, but as members of the group of Northern Shân dialects. Of these dialects, Khamti and the Northern Shân of Burma may be considered as the most widely separated, though, in truth, even in this case, the distance between them is not great. Ahom is, of course, on an altogether different level. It belongs to a different layer of speech, and may be considered to stand in the position of parent to all the others. We therefore put it for the present out of consideration.

Khamti is most widely different from Burmese Shân because the Khamtis left Mîng Kiang a century and a half ago, and their language has had time to develop as independent form. It has, too, retained archaic forms which have disappeared in the Mîng Man brother. For instance, in the alphabet, it still has the form for the letter *h* which was originally borrowed from the Burmese, *wa, wa*, while in Mîng Man Shân, the letter has changed its form to *ya*.

The other modern Assam Tai languages have come into their new home at much later times. They have thus retained more or less of the peculiarities of the language of their original habitat, though all have come to some degree under the influence of the more powerful Khamti.

Tairong is the one which is most like Khamti. It is in fact almost the same dialect, the difference being hardly even tribal peculiarities. We have seen how nearly all the Tairongs lost their own language during their captivity among the Singphos, and the few that speak a Tai language at the present day have not improbably learnt it again from their Khamti relations, and have slightly modified it under the influence of their traditions of their old form of speech.

The next nearest is Nark. It uses the Khamti alphabet, but has one letter, *a*, which has been lost by Khamti, but which existed in Ahom, and still also survives in Shân and Aitonik. Its vocabulary has more words which are peculiar to Shân than Tairong has, and its grammar often uses both Khamti and Shân forms (when they differ) indifferently. Thus, the Dative and the Abiactive cases may be made after either the Khamti or the Shân fashion and so for the Future tense of verbs.

Aitonik is the furthest removed from Khamti, and the nearest to Shân. It still uses the Shân alphabet, although in the case of one or two letters it has adopted Khamti forms. It uses Shân grammatical forms freely, but also does not shun the corresponding Khamti ones.

The number of people reported to speak these modern Tai dialects in Assam is as follows:—

Dialect.	Where spoken.	No. of speakers.
Khamti	Lakhimpur	2,240
Tairong	Lakhimpur	400
Nark	Khaung	300
Tairong	Khaung	150
Aitonik	Khaung and Kaga Hills	200
Totals		4,290

These figures do not necessarily agree with the Census figures for the numbers of members of each tribe counted in 1891. The number of speakers of a language, and the number of members of the tribe which speaks it, do not usually agree. The figures for speakers of Kikandi given above are those of the Census of 1891, reduced to round numbers. Those for other languages are merely local estimates.

I have been unable to get any specimens of Fitchi, and hence can give no particulars about this dialect.



AHOM.

As already several times stated, Ahom is an extinct language. It is reported that about a hundred people in the Sibsagar District of Assam can speak it (much as Tamlak can speak Sanskrit), but that it is not their vernacular. It is very doubtful if there are now so many. A full account of the Ahoms is given in the general introduction to this group of languages. See pp. 81 and 82.

The following grammatical sketch and vocabulary are based on the specimens attached, and their accuracy depends on the care with which the latter have been prepared. This task was performed by Baba Golob Chandra Barua, formerly the Ahom translator to the Assam Government, who is, I suppose, the only person alive who is familiar with both Ahom and English. The accuracy of the translation of the specimens is guaranteed by the trustworthy kindness of Mr. E. A. Galt, I.C.S., who has gone through it with Baba Golob Chandra Barua, and has not only checked the meaning of every syllable of this monosyllabic language, but has also supplied me with a valuable series of notes elucidating the many difficult points. I trust, therefore, that, in their main lines, the grammar and vocabulary annexed will be found to be accurate. I have departed from my usual custom in providing a vocabulary. It seemed to me advisable to do this on account of the little that is known regarding this interesting language.

Alphabet.—The Ahom alphabet is an old form of that which, under various forms, is current for Khamti, Shin, Burmese, and Chikmá. It is more complete than those of Khamti and Shin, but not so complete as those of Burmese and Chikmá. It is to be ultimately referred to the alphabet in which PAU was written.

The Ahom alphabet consists of forty-one letters, of which eighteen are vowels and twenty-three are consonants. They are given in the following table, together with the corresponding Khamti letters for the sake of comparison.

Vowels.

	Ahom.	Khamti.	Notes.
1	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	a. in Ahom only used as a fulcrum for other vowels.
2	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	i.
3	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	e.
4	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	o (as in not)
5	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	u.
6	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	au.
7	𑜀𑜂𑜆𑜐	𑜀𑜂𑜆𑜐	ai.

Vowels—contd.

	Elem.	Element	Form.
6			<i>e</i> , as in <i>met</i> .
7			<i>i</i> , as in <i>up</i> in <i>they</i> .
10			<i>u</i> , as in <i>after</i> ; the short sound of <i>u</i> , Ex. 17.
11			<i>o</i> , as in <i>note</i> .
12			<i>e</i> .
13			<i>i</i> .
14			<i>oo</i> , as in German. Like the <i>oo</i> in 'house'.
15			<i>uu</i> . Probably pronounced like the Norwegian <i>eu</i> .
16			<i>ie</i> .
17			<i>o</i> . Like the <i>o</i> in <i>oil</i> ; the long sound of <i>o</i> , Ex. 18.
18			<i>ai</i> , as in <i>tail</i> .

Consonants.

	Elem.	Element	Form.
19			<i>mp</i>
20			<i>nn</i> .
21		...	<i>pt</i> (not in Element).
22		...	<i>ptv</i> (not in Element).

Consonants—*cont'd.*

	Rom.	Kikani.	Power.
22	č	č	apt. as in <i>ring</i> .
23	ʔ	ʔ	apt. In Kikani sometimes has the power of the English <i>r</i> .
24	w	w	ʔa. In Kikani <i>y</i> .
25	ʒ	—	ʔa (not in Kikani).
26	ʒ	ʒ	aa. Sometimes pronounced <i>a</i> or <i>y</i> .
27	o	o	aa.
28	ʔ	ʔ	aa.
29	ʒ	—	aa (not in Kikani).
30	ʒ	—	aa (not in Kikani).
31	ʒ	ʒ	aa.
32	ʔ	ʔ	ʔa.
33	ʔ	ʔ	ʔa.
34	ʔ	ʔ	aa, aa (hard) (only <i>a</i> in Kikani)
35	ʒ	—	aa (not in Kikani).
36	ʒ	ʒ	aa.
37	ʒ	ʒ	aa.
38	w	w	aa.
39	ʒ	ʒ	aa.
40	ʒ	ʒ	aa.
41	ʒ	ʒ	aa.

As regards the Vowels, the first, \mathcal{W} \dot{a} , is considered in Akom to be a consonant as in Siam. It is used, much like the *sig* of Hindostani, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chikni, \dot{a} , not a . Hence when \mathcal{W} stands at the commencement of a word, and is followed by another consonant, it has the force of \dot{a} . Thus, \mathcal{W} \tilde{R} \dot{a} \dot{a} . When a syllable is not a closed one, but ends in long \dot{a} , the letter \dot{a} (No. 3) must be written in full. Thus \mathcal{W} \dot{a} , \mathcal{W} \dot{a} . \mathcal{W} by itself would mean nothing.

The second vowel \mathcal{W} \acute{e} corresponds to the Sanskrit *e*arga. It occurs both in Shin and Siam, but not in Khom. In Shin it is used as a tone sign, to indicate a high tone. In Siam, it is used to indicate short vowels. In Akom, according to the present tradition, its pronunciation is the same as a (No. 1), and it is freely interchanged with it. Thus the word for 'to come' is written both \mathcal{W} \acute{e} , and \mathcal{W} . I therefore transcribe it \acute{e} . The vowel \mathcal{W} \circ (No. 4) is pronounced both \dot{e} and e . In transcribing the specimens I have indicated, so far as I could, every case in which it is pronounced a . I can find no rule for the pronunciation.

Similarly the vowel \mathcal{W} \tilde{e} (Nos. 7 and 11) has two sounds, those of \dot{e} and \dot{a} . When it is final, and has the \dot{a} -pronunciation, the letter \tilde{O} is added to it. But when it is medial, this \tilde{O} is dropped, so that there is no means of distinguishing between the two pronunciations. Thus, \mathcal{W} \tilde{e} \dot{a} , but \mathcal{W} \tilde{e} \dot{a} . Both \dot{e} and \dot{a} would be written \mathcal{W} \tilde{e} . I am not at all certain that this distinction in writing \dot{e} and \dot{a} really exists. All that I can say is that it is what is done in the specimens here given.

The other vowels (Nos. 13 and 16) which end in \tilde{O} , also only retain \tilde{O} when the vowel is at the end of the syllable. When it is medial, the \tilde{O} is dropped.

The vowel \mathcal{W} \tilde{e} \tilde{O} (No. 14) is often written \mathcal{W} \tilde{e} \tilde{O} \dot{a} . Thus \mathcal{W} \tilde{e} \tilde{O} \dot{a} or \mathcal{W} \tilde{e} \tilde{O} \dot{a} or \dot{a} , \dot{a} . This is always the case in Shin. \dot{a} represents the correct pronunciation.

In writing, \mathcal{W} \tilde{e} \tilde{O} \dot{a} (No. 15) and \mathcal{W} \tilde{e} \tilde{O} \dot{a} (No. 14) are often confused; so that we find \mathcal{W} \tilde{e} \tilde{O} \dot{a} , then, often erroneously written \mathcal{W} \tilde{e} \tilde{O} or even \mathcal{W} \tilde{e} \tilde{O} .

In the above table, the vowels are all given in their initial forms, i.e., attached to \mathcal{W} which, as already stated, is considered by the Akom to be a consonant. They can

like the *ay* in 'slap', and \mathcal{W} *ch* as in 'church'. The nasal letter \mathcal{W} *ai* has the power of *ap*. But at the end of a syllable, it is sometimes pronounced as an *a*, and

sometimes as a *y*. Thus $\mathcal{W}_2 \mathcal{W}$ *ahh*, which is pronounced *ahh*. $\mathcal{W}_2 \mathcal{W}'$ *ah*, gladness, is pronounced *ap*.

In *Àhem*, the letter \mathcal{D} (No. 25) has two sounds; *h* when initial, and *m* when final. It is often written as a mere circle, thus, \bigcirc *h* *g*, $\bigcirc \bigcirc$ *h* *h*, for *h* *h*, not. In *Horay*, *Khinef*, *Shin*, and *Sinness*, there is no *h*-sound, this letter being always pronounced as *m*. In colloquial *Shin*, an initial *m* is frequently pronounced *h*. Thus *m* *ay* is pronounced *h* *ay*.

The letters *h*, *l*, and *r* are frequently compounded with other consonants. In such cases *h* becomes the vowel *i* (No. 17), *q.v.* The following compounds of *r* and *l* occur in the specimens and list of words, *h* *h* *r*, *p* *h* *r*, *m* *r*, *h* *r*, *h* *h*, *h*, and *p* *h*.

The method of writing a compound *r* is properly as follows, \mathcal{B} *h* *h* *r*, \mathcal{B} *p* *h* *r*, \mathcal{Y} *m* *r*, \mathcal{C} *h* *r*, but in words of frequent occurrence the *r* is omitted in writing.

Thus *h* *h* *r* *ay*, properly, is written $\mathcal{B} \mathcal{B}$ *h* *h* *ay*, not $\mathcal{B} \mathcal{B}$ *h* *h* *ay*, and *p* *h* *r* *ay*, who?

is written both $\mathcal{C} \mathcal{C}$ *p* *h* *r* *ay* and $\mathcal{C} \mathcal{C}$ *p* *h* *ay*, and also (incorrectly) even $\mathcal{C} \mathcal{C}$ *p* *h* *r* *ay* and $\mathcal{C} \mathcal{C}$ *p* *h* *ay*. This word well illustrates the extreme laxity observed in writing the words in *Àhem*. The first of these four forms is, of course, the correct spelling.

I can give only one example of the form which *l* takes when compounded with another consonant.

It is the word $\mathcal{W}_2 \mathcal{F}$ *h* *h* *l* *ay* (pronounced *h* *h* *l* *ay*), drink, as compared with $\mathcal{W}_2 \mathcal{F}$ *h* *h* *ay*, not. It thus appears, if this example applies in every case, that the form which conjunct *l* takes is the same as that of the letter *g*. As we have seen in other cases with *r*, the letter *l*, when it is compounded, is omitted in every other instance in which it occurs in the specimens and list of words. The following are the remaining words containing this letter:—

\mathcal{W} *h* *h* *l* *ay*, written *h* *h* *l* *ay*, distant.

$\mathcal{W}_2 \mathcal{F}$ *h* *h* *l* *ay*, written *h* *h* *l* *ay*, middle.





$\mathcal{W}_2 \mathcal{F}$ *p* *h* *l* *ay*, written *p* *h* *l* *ay*, close.

These compound letters have almost disappeared in *Khiné* and *Shin*. Compound *l* has disappeared altogether. Thus, the *Khiné* word for 'distant' is *h* *h* *l* *ay* and for 'middle' is *h* *h* *l* *ay*. The only certain instance of a compound *r* occurring in *Khiné* with which I am acquainted is in *ay*, *ay*, *ay*, corresponding to the

known as. There may be a few others, but I do not know them. The general rule is that a compound *or* is known *Siapong* in Khéni and Siam. Thus—












Idem.	Khéni.	Siam.	English.
liding	liding	liding	properly.
liding	—	liding	body.
lidiu	lidiu	lidiu	comb.
liding	liding	liding	divide.
phadi	phadi	phadi	who?
phiding	—	phing	be many.
phien	phien	phien	less.
Compare—			
hiu	hiu	hiu	not.
hiu or hiam	hiu	hiu	drink.






In *Khéni* the words for 'eat' and 'drink' are distinct. In *Khéni* and *Siam* they are the same.

Irregular forms of syllables sometimes occur. Thus the interposition *ai* is always written  as if it was *ai*. The word *ai*, do, is always written  as if it was *ai*. In I. 40, *hai*, service, is written  instead of .

Some consonants are freely interchanged. Thus, we have both *jiap* and *siap*, be; *khé* and *shé*, water; *chiu* and *chiap*, and.

The numeral figures are—

	or		1		6
			2		7
			3		8
			4		9
			5		10

These are as given me by the local authorities. Those for three, four, and five are doubtful, as they are only the words *shien*, three; *shé*, four; and *shé*, five, spelt out. There can be no doubt about the others. When numerals are used, the figure and not the word is almost always written. Thus, when *siap*, one, is used for the indefinite article, a, we always find  or  1, not  *siap*, one. Similarly for 'two' we find  2, not  *siap*, two. In the second specimen, however, the word for 'neighbors', *ship-yé*, is spelt out.

Relationship of Āhom to Khāmti and Shān.—Like Khāmti and Shān, Āhom belongs to the Northern Sub-Group of the Tai Group of languages. It is in an older stage of linguistic development, and is therefore of considerable philological interest. It bears something of the same relationship to them that Sanskrit does to Pali, but the relationship is much closer. Khāmti and Shān have not developed so far from Āhom, as Pali has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. *Āhom* *kh*, *ph* and other compound consonants are simplified into *kā*, *p*, etc., in Khāmti and Shān, just as Sanskrit *kh*, *ph*, and other compound consonants become *kā*, *p*, etc., in Pali.

Shān presents an intermediate position. Compound consonants are written, but are not always pronounced. Thus in the word *phāy*, tonight, the *t* is pronounced, but in *chāy*, tea, *p*, the *r* is not heard, and the word is pronounced *chāp*. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the morphable *hə* in dialects of languages derived from Sanskrit) is inserted between the two letters. Thus the word *chāp*, a market, is pronounced *chəp*.

It is not necessary to give examples of the changes which befall compound consonants, as they have been dealt with under the head of the alphabet. I shall here confine myself to considering what other changes, if any, occur in the transition from Āhom to the modern Northern Tai languages.

1. As a rule, the Āhom vowels are retained in Khāmti and Shān. There are very few exceptions, such as Āhom *ih*ruṅg, divide, Khāmti and Shān *ihəng*.

2. As regards consonants, the following changes occur:—

(a) Āhom *b* usually corresponds to Khāmti or Shān *w*. Thus,—

Āhom.	Khāmti.	Shān.	English.
bat	wat	wat	my.
bat	wat	wat	pat.
bat	wat	wat	day.

Sometimes it becomes *m*. Thus,—

Āhom.	Khāmti.	Shān.	English.
mat	mat	mat	house.
bat	wat	wat or wat	village.
bat	wat	wat or wat	a park.
bat	wat	wat	a leaf.

In Shān, the unaccented frequently pronounce *m* as if it was *b*.

(i) Āhom *ḍ* becomes Khāmti and Shān *s* or *l*. Thus,—

Āhom.	Khāmti.	Shān.	English.
ḍat	wat	lat	elephant.
ḍəp	he-wəp	he-ḍəp	son.
ḍəw	wat	lat	star. Shānəw ḍəw.
ḍə	wat	l	good. Shānəw ḍə.
ḍə	wat	lat	ground. Shānəw ḍə.
ḍəp	wat	l	silver.
ḍəw	wat or wat	lat	moon. Shānəw ḍəw.

The difference between Khantli and Shân is not so great as it looks, for both languages freely interchange *a* and *i*. It will be noticed that Siamese retains the *a*.

(c) *Abom* *â* usually remains unchanged, but sometimes appears in Khantli and Shân as *ay*. Thus, *Abom*, *â* is an animal of the ox species; Khantli and Shân, *ayâ*; Siamese, *ayâ*; Shân, also, *ayâ*.

(d) *Abom* *f* becomes Khantli and Shân *y*. Thus,—

Abom.	Khantli.	Shân.	English.
<i>ph</i>	...	<i>yâ</i>	etc.
<i>ja</i>	<i>yâ</i>	<i>yâ</i>	completion.
<i>fa</i> or <i>a</i>	...	<i>yâ</i>	stick.

(e) *Abom* initial *â* becomes Khantli and Shân *y*. Thus,—

Abom.	Khantli.	Shân.	English.
<i>âny</i>	<i>yâny</i>	<i>yâny</i>	to.
<i>âny</i>	<i>yâny</i>	<i>yâny</i>	tomato.

(f) In Khantli and Shân, *a* and *i* are freely interchangeable. Hence we sometimes find an *Abom* *a* represented by *i*, as in *Abom* *aiâ*, a finger; Khantli *aiâ*; Shân *aiâ*.

(g) *Abom* *r* becomes *â* in Khantli and Shân. Thus,—

Abom.	Khantli.	Shân.	English.
<i>rai</i>	<i>âi</i>	<i>âi</i>	iron.
<i>rah</i>	...	<i>âh</i>	completion. Siamese <i>rah</i> .
<i>ray</i>	<i>âny</i>	<i>âny</i>	to tell.
<i>riy</i>	<i>âny</i>	<i>âny</i>	above.
<i>rai</i>	<i>âi</i>	<i>âi</i>	we. Siamese <i>rai</i> .
<i>rih</i>	...	<i>âh</i>	cell. Siamese <i>rih</i> .
<i>ri</i>	<i>âi</i>	<i>âi</i>	hand. Siamese <i>rih</i> .
<i>ria</i>	<i>âi</i>	<i>âi</i>	house. Siamese <i>ria</i> .

It will be seen that Siamese usually retains the *r*.

In other respects the phonology of *Abom* agrees very closely with those of Khantli and Shân.

Tones.—*Abom*, like the modern Tai languages, undoubtedly used tones. Not only is this to be gathered from analogy, but there is a dialect tradition to the same effect. Unfortunately, so far as I have been able to ascertain, tradition is silent as to what tones were used with words, nor is there, as in Siamese, any system of indicating them in the written character. It would be a vain task to attempt to show what tones were used by quoting the analogy of the modern cognate forms of speech, for, in these, the same

word may have different tones in different languages. Moreover, in the one word, the tones of which I have been able to ascertain, they differ from those in use in Khiamti and Shên. This is the word *ng*, which, when it means 'a horse', has in Shên a long tone, and in Khiamti an abrupt tone, while *ng*, a dog, has in Shên an abrupt tone, but in Khiamti and Shên a rising inflection.

Articles. There does not seem to be any word which performs the function of a definite article. Probably a demonstrative pronoun can be used when required. For the indefinite article the numeral *líng*, one, is employed. Thus, *lín-pái-líng*, person male one, a man. In Khiamti, it is prefixed to *líng* in this sense, but this does not appear to be the case in Shên. The Interrogative-Indefinite Pronoun *phéi* is used to mean 'a certain'.

Gender.—Shên words when performing the functions of nouns have no gender. When, in the case of living creatures, it is required to distinguish sex, this is done by compounding the main word with another word meaning 'male' or 'female'. The words most commonly used with human beings are *pái* for the masculine, and *nei* for the feminine. Thus, *kín*, a person; *kín-pái*, person male, man; *kín-nei*, person female, woman. Other words used are *hái*, for the masculine, and *ding* for the feminine. Examples are *kái*, slave; *kái-hái*, a male servant; *kín-díng*, a female servant. With nouns of relationship *nei* and *ding* are used. Thus, *po* or *po-nei*, a father; *néng*, a younger brother or sister; *néng-nei*, a younger brother; *néng-díng* or *ding-néng*, a younger sister; *lái*, a child; *lái-nei*, a son; *lái-díng*, a daughter. In words like *po-nei* instead of *po*, the *nei* is said to give the idea of respect.

In the case of irrational animals *thák* indicates the male sex, and *nei* the female. Thus,—

<i>ng-thák</i> , horse	<i>ng-nei</i> , mare.
<i>ng-thák</i> , dog	<i>ng-nei</i> , bitch.
<i>kín-thák</i> , bull	<i>kín-nei</i> , cow.
<i>po-ng-thák</i> , he-goat	<i>po-ng-nei</i> , she-goat.
<i>kín-ng-thák</i> , male deer	<i>kín-ng-nei</i> , female deer.

In other Tai languages, the following words are used to indicate gender:—

	Khiamti.	Shên.	Shan.
Male human beings	<i>chak</i>	<i>chak</i>	<i>ng</i>
Female	<i>dítu</i>	<i>gíp</i>	<i>ng</i> , <i>hákép</i> .
Male irrational animals	<i>thák</i>	<i>po</i>	<i>ng-pái</i> .
Female	<i>dítu</i>	<i>nei</i>	<i>ng-nei</i> .

In some instances in Shên, as in other Tai languages, difference of gender is expressed by the use of different words. Thus *po*, father; *nei*, mother.

Number.—Usually the idea of plurality is left to be inferred from the nature of the sentences. If, however, it is necessary to express it, this is generally done by prefixing the word *lín*, which is also used as the plural of the third personal pronoun, meaning 'they'.

The same word is used in Khamti and Shain. Examples of its use are, *khon khon-khōn*, servants; *khon wōn*, rejoicings; *khon go*, fathers. Or some noun of multitude, such as *gōring*, a crowd, may be added, as in *khon pō-dōg*, people. With numerals, no sign of number is required. Thus, *khōp khōn*, two persons.

Case.—The relations of case are indicated by composition with some other word or by position.

The *Nominative* is either the base form of the word, or also, optionally, takes the suffix *khō*. This *khō* possibly gives a definite force to the noun to which it is attached; at least, every noun to which it is attached in the specimens has that force. It is especially common with pronouns. It is possibly connected with the Shain *khō*, a person, or with the Khamti *khō*, also. Examples of the use of the nominative are,—

(a) Without *khō*.

khō-yei khō-khōn, the younger son said.

go-wōn pō-dōg, the father began to divide.

(b) With *khō*.

go-wōn-khō rōn khō wōg, the father came outside the house.

go-dōg khō-khō wōn-dōg, which son lost, the son who lost.

In Khamti and Shain the nominative takes no suffix. Shain may suffix *wōn*, *khōn*, or *khōp*. In all these languages, as in Shain, the nominative usually stands first in the sentence after the introductory particles. *Khō* comes in Shain as a suffix in words like *gōring khō*, nation.

When a noun is the direct object of a sentence, that is to say when it is in the *Accusative case*, it takes no suffix or prefix. Thus,

wōn-khō khōp wōn, he would hear, he heard a sound.

wōng-tōng khōp khō-khōn, put shoes foot-on, put shoes on (his) feet.

The accusative sometimes takes the suffix *wōn* (*side post*). In the specimens, this is confined to pronouns.

The above examples show that the accusative sometimes precedes, and sometimes follows, the word performing the function of a verb.

The accusative takes no suffix in Khamti, Shain, or Shansu; but, in Khamti, it also freely takes *wōn*. In Shain it may take the suffix *khōp*, when it is wished to give the word a definite meaning. In Shain, as in Shansu, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khamti it usually precedes, and in Shansu it usually follows.

The relationship of the *Instrumental case* is indicated by prefixing *tōng*, with. Thus, *tōng khōn*, (used him) with a cudgel; *tōng wōn*, (used him) with a rope.

Tōng properly means 'with', 'in company with'. In Khamti it appears to have only this meaning. In Shain, it appears to have only the meaning of the instrument. The Khamti prefix of the instrumental is *on*.

The relationship of the *Dative case* is indicated by prefixing the word *hō*, meaning 'place', hence 'the place or object to which motion is directed'. As explained below, *hō* in Shain is also used to indicate the *Ablative*, as meaning 'the place from which motion is begun'. The same word is used to form the future tense of words performing the function of verbs. Examples of the dative are,—

hō go khō, (I will go) to my father.

hō wōn rōn, to his house.

hō wōn khō-khōn khō-khōn, to here from Khamti.

Hō is used as a dative prefix in Khamti and Northern Shain. In Shansu it becomes *khō*. In Shansu when the word used is *khō*, but *khō-khō*, place-place, is also employed. See examples below.

The relationship of the *Adjective* case is indicated by prefixing *tsak* or *tsak-tsim*, as in *tsak* po-tling, from a father; *tsak-tsim* tsho-sirien, from tsho-sirien; *tsak-tsim* Kachawir, (now far is it to home) from Kachawir.

The nouns 'place', and *tsak* probably mean the same. *Tsak-tsim*, like the Sino *tsak*, is a compound meaning, literally, 'place'. *Tsim* is meant the source of an action, and is used to mean 'thence'. In Sino *tsak-tsim* as meaning 'place', also means the place or object to which motion is directed. It is hence used also as a prefix of the Dative, and whether the *Adjective* or the Dative is meant has to be determined from the context. In Kachawir *tsak* is used as the prefix of the *Adjective*.

The relationship of the *Genitive* is indicated by the juxtaposition of the governed and governing word, the governed word being placed last. Thus, *tsip tsim*, fresh rice i.e., husk of rice; *tsip tsim tsak*, middle white house, the middle of the white house.

This order of words to express the genitive is typical of all the Tai languages. It also occurs in the Min-Hsieh languages including Khasi, but in the Tibeto-Burman languages it is reversed.

In a few instances in the specimens the genitive precedes the governing noun. I am unable to explain how this occurs. The rule is so universal in its application that I am inclined to suspect mistakes on the part of the translator. The instances are,—

tsak *po-tsim tsak*, I father house, my father's house. Here *tsak* precedes instead of following *po-tsim*, and *po-tsim*, which is also in the genitive precedes *tsak*.
tsak tsim, (in) he house, in his house. Here *tsak* precedes *tsim*.
tsak tsim tsak, place he house, to his house. Here *tsak* again precedes *tsim*.
tsak tsim tsak, former owner house, former owner's house. Here *tsak* precedes *tsim*.

po tsim tsak, father then house, thy father's house. Here *po tsim*, thy father, is according to rule; but it should follow, not precede, *tsak*.

It may be noted that in each of these examples, the main governing word is the noun, *tsim*, a house, and this may have something to say to it. In Sino, however, we find sentences like *tsak tsak-tsim tsak*, house man then, the house of those men, which is according to rule.

The most usual way of expressing the *Locative* case is to employ the noun by itself, leaving the meaning to be gathered from the context. Thus,

tsak tsim-tsim-tsim tsak-tsim-tsim tsak-tsim, (in) that country frontier across,
tsak-tsim-tsim tsak-tsim-tsim-tsim-tsim-tsim, put (on) hand a ring.
tsak-tsim-tsim tsak-tsim-tsim tsak-tsim, we rejoicing merry-making been heart have,
 we have been rejoicing (in) heart.
tsak-tsim, said day, (on) the day referred to.

The force of the *Locative* is made explicit by the use of an appropriate verb of motion. Thus,

tsak-tsim tsak-tsim-tsim-tsim tsak-tsim-tsim, the elder son field enter been-has, the elder son had entered the field, i.e., was in the field. Here it is impossible to say whether *tsak* should be considered as a postposition or as a verb,—a typical example of Tai idiom. Similarly we have,—

tsak-tsim tsak-tsim-tsim, he house not come-enter, he did not come into the house. Here *tsak* is part of the compound verb *tsak-tsim*, but that is only an accident of its position. If it had been after *tsim*, it would have been a postposition meaning 'in'.

In the following *shen* has come definitely to perform the function of a pre- or post-position:—

se-ship shen, into the field.
shu shen, on the foot.
shen shen, into the compartment.
shen sui, on the hand.
shen shu-shi, in the court.
shen shu-shi sui, in that house.

In Khams the locative is formed by suffixing *nei*.

The *Frontier* is formed by suffixing *oi* (which is always written *oi*), as in *po oi*, O father.

The prefixes and suffixes mentioned above are usually omitted when no ambiguity would occur.

There is one suffix still to be dealt with. It occurs only in Khams and Inom. It is *nei*. In Khams it is used as a suffix of the accusative, dative, and locative. In Inom it seems to be used generally as a kind of indicator of an oblique case, that is to say, that the noun to which it is suffixed is not in the nominative case. Thus it is used for the accusative in *shu-nei po-shi*, beats me, I am beaten, to distinguish it from *shu po-shi*, I beat; for the instrumental in *shu-nei lei shu-shi-po-shi*, by me watching used to be done. Similarly with the preposition *shu*, before, we have *shu shu-nei*, before me. When used as a genitive, it is said to be employed only as a genitive-absolutive; thus, *shu-nei*, mine, not 'my'. So *shu-pai lei lei shu-nei*, person-made one that country-of, a man of that country.

Adjectives.—In all the Tai languages a word performing the function of an adjective follows the word it qualifies. It thus occupies the same position as a word in the genitive. Examples in Inom are,—

shing faw, country distant, a far country.
pai oi, male elder, an elder male person.
sui sui, small house.
shu shi pai shing, person good male one, a good man.
shu shi sui shing, person good female one, a good woman.

In one instance (sentence No. 238) we have *pai-shi sui*, white horse, in which the adjective precedes the noun qualified. If this is not a mistake, I am unable to say how it occurs. Perhaps it is due to Tibeto-Burman influence.

In the Tibeto-Burman languages the adjective may either follow or precede the noun it qualifies, in Khams it precedes.

Comparisons.—Comparison is formed with the word *shai* or *shit* (pronounced *shan* or *hou*), which means 'be better'. The thing with which comparison is made is put in the oblique governed by *shu*. Thus, *shu*, good; *shai shu shu*, better than.

The superlative is expressed by adding *shu*, many, or *shing*, all. Thus *shai shu shu*, better (than) many; *shai shu shu shu*, better (than) many many; *shai shu shing shu*, better (than) all many; all these meaning 'best'.

Shai is also used to form the comparative in Khams and Shiu. In Shiu *shing* is used.

The Numerals are given in the list of words. To these there should may be added *shu-pai* (*pai*), ten eight, eighteen; *shu-shai*, two twenty, twenty-two.

Generic words may be added to numerals as in most Tibeto-Burman languages. They are very numerous in all the Tal forms of speech. Frankeforter, in his *Siamese Grammar*, gives a list of about thirty. Needham, in his *Khamti Grammar*, gives a list of about twelve common ones. Gouding, in his *Skin Grammar*, gives a list of forty-five, and specially says that it is not complete.

These indicate the quality of the noun which is counted. Thus, one word is used when human beings are counted, another when animals are counted, another when flat things, another when round things, and so on. The word 'piece' in Pigon English, as in 'one piece man' for 'one man', and the word 'head', when we talk of 'six head of cattle', are something like generic words.

Owing to the scanty materials available, only a few examples can be given of their use in Kham:

hā, a person, is used in counting human beings, as *hā phā hāp*, person male one, one man; *hā m hāp*, person female one, one woman; *hā-mā ahiy hā*, one two persons, two sons.

hā, a body, used in counting animals, as in *hā ahiy-ahā m*, body two-twenty pig; or *m ahiy-ahā hā*, pig two-twenty body, both meaning twenty-two pigs.

From the above, the rule appears to be that if 'one' is the numeral, the generic word precedes it. In other cases, either the generic word precedes and the thing counted follows the numeral, or vice versa.

In Khamti, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, *stam hā*, three signs, but *hā hā hāp*, house five-hundred, five houses. In Skin, the rule regarding 'one' is the same as in Kham. In other cases, the thing counted precedes, and the generic word follows the numeral. Thus *ahā-ahā hā hā*, orange five-round-things, five oranges.

PERSONS.—The Personal Pronouns have different forms for the singular and for the plural. In other respects they are treated exactly like nouns substantives. They are as follows. I give the Khamti, Kham, and Siamese forms for the sake of comparison:—

Siamese.	Khamti and Kham.	Siamese.	English.
<i>hā</i> .	<i>hā</i> .	<i>hā</i> .	I.
<i>ra</i> .	<i>hā</i> .	<i>ra</i> .	Th.
<i>mā</i> .	<i>mā</i> .	<i>māp</i> .	Thou.
<i>ahā</i> .	<i>ahā</i> .	<i>ah</i> .	Ye.
<i>mā</i> .	<i>mā</i> .	<i>mā</i> .	he, she, it.
<i>hā</i> or <i>mā</i> - <i>hā</i> .	<i>hā</i> or <i>mā</i> - <i>hā</i> .	<i>hā</i> .	They.

In the above, the suffix *mā* forms a qualitative absolute, as in *hā-mā*, mine.

A dependent qualitative sometimes precedes and sometimes follows the governing noun. It follows in—

phā hā, my father.

hā-mā mā (also *mā hā-mā*), thy son.

māp mā, thy younger brother.

phā mā, thy father.

The *Interrogative Pronouns* are *phéw*, who?; and *shéw*, *shéwng*, what? Thus, *shé-shé phéw*, whose boy?; *shé phéw*, from whom?; *phéw-shé*, what now, when?; *shé-shéwng* (*shé*) *shéw-shéw* *shé shéw* *shéw*, what marriageable means wood, what do these merry-makings mean?; *shéw shé shé-shéwng* *shéw*, your name what is, what is your name? *Shéw* given on the authority of Hodgekin. One of the foregoing sentences ends in *shé*. This is an interrogative particle which cannot be translated. It simply gives an interrogative force to the sentence.

Shéw appears in Khamti and Shina in the form of *shéw*. Both have *shéwng*.

Phéw appears also as an *Indefinite Pronoun*, as in *phéw shé-shé*, a certain old; *phéw shéw*, anyone not, no one.

Shé-shéwng means 'how many' in; *shé-shéwng shé*, how many years? Similarly *phéw shéw-phéwng*, what person-millions, how many persons?

Verbs.—Subject to the remarks in the general introduction to this group, the relations of mood and tense can be indicated in the following way:—

The *Simple Present* takes no particle. It is always the word performing the function of the verb, standing alone. Thus, *phé shéw shéwng shéw* not, my father lives (*shé*) in that small house.

The tense is indicated in the same manner in all Tai languages.

The *Present Definite* is formed by adding *shé*, remains, after the word performing the function of a verb, as in, *shéw shéwng-shé shéwng-shéwng*, he is sitting (sitting, sit) on a horse.

In Khamti *shé* is added. In Shina *shé*, and in Shansay *shé*.

The *Superfect* is formed by adding *shéwng*, i.e., the past tense of *shé*. Thus *shéwng shéwng-shéwng*, I was striking.

The *Past tense* is formed by adding, after the word performing the function of a verb, either *shéw* or *shé*.

In Shansay both *shéw* and *shé* are used indifferently for the Past tense. In Khamti and Shina, *shéwng*, like the Shansay *shéwng*, indicates the perfect rather than past tense generally. In Shansay *shéw* is put at the end of the sentence, but *shé*, which corresponds to it in Shina, unlike *shéw* or *shéwng*, precedes the verb. In Khamti it also gives the tense of the past tense, as in Shansay, but not in Shina. I do not know the original meaning of *shéwng*, when used as a past sign. Possibly, like that of the future, it means 'place'. It indicates the place or scope to which action proceeds, and it might mean the place from which it proceeds. Compare the use of *shé* for both the future and the relative in Shina. *Shéw* means 'completion'.

It is in the past tense that the tense particle is most often widely separated from the word performing the function of the verb.

The following examples occur of this tense in the specimens:—

(a) Applied direct to the word performing the function of the verb.

shé-shéwng-shéwng, lost, I, 7; was lost, I, 34.

shé-shéwng, arose, I, 16.

shéwng-shéwng-shéwng, was alive and well, I, 18.

shéwng-shéwng, saw, I, 23; II, 11, 13.

shéwng-shéwng-shéwng, began to kiss, I, 24.

shéwng-shéwng, said, I, 30.

shé-shéwng, died, I, 32.

dal-jen, was got, I, 54; was obliged, II, 3.
kien-jen, brought, II, 3.
pei-hi-jen, went, II, 7.
piu-jen, became, II, 7.
hi-jen, went, II, 10.
shih-jen, seized, II, 14.
mai-jen, came, II, 15.
si-jen, was, 162 and II.
po-jen, struck, 163 and II; was struck, 203.

(3) Separated from the root.

dei (mái) jen (cf. *dal jen*, above), (he) possessed, I, 1.
piu-hai (*tsing-lai* . . . *shing shing pi shing*) *jen*, divided (all between the two brothers), I, 3.
piu (*phai*) *jen*, floated (on poverty), I, 13.
pei-hi-mei (*hi po-mái*) *jen*, went (to his father), I, 51.
si (sing si) jen, was (distant), I, 22. Cf. *si-jen*, above.
hi (mái) jen (cf. *mái hi-jen*, I, 50), said (to him), I, 57.
hai (*shai-tsing kien*) *jen*, gave (a treat to them), I, 58.
shu (mái) jen, saw her, II, 12. Cf. *shu-jen*, above.

As already seen, *si-jen*, the past of *si*, remains, *be*, is used to form the imperfect.

Ka (or, as it is written in I, 11, *ka*) occurs in the following cases. In every instance it is attached directly to the word performing the function of a verb. It should be distinguished from the word *ka*, go, which is frequently compounded with *pei*, go, *was* to form a couplet, as in *pei-hi-jen* (II, 7), or *hi-jen* (II, 10), *went*.

hi-hi, said, II, 13, 15.
ku-hi, told, II, 10.
pei-hi, went, I, 3, 11 (*ka*); II, 1, 6, 17; 211 and II.
phai-hi, went, II, 3.
shing-hi-hi, shouted aloud, II, 13.
shu-hi, fell, II, 11.

The *Perfect* is formed by adding *hai* after the word performing the function of a verb.

As already stated, it cannot form the perfect by adding *pe* after the verb. So also *shin*, which may also, however, *pe* *hai*, with or without *pe* following the verb. *Kai* means 'came in or out, to end up.'

The following are examples of the perfect:—

shu-shi-hai, has become alive and well, I, 23, 24.
si-hai, has been, was, I, 22.
dal (*shin-shi*) *hai*, has got (him in good health), I, 23.
kuu hi-hai, have not destroyed, I, 24.
fu-hai, have lived, I, 51.
dal (*shin*) *hai*, (said) had possessed, I, 52.
piu-hai, it happened, II, 9.
(kai) pe (man *hai shing shing*) *hai*, (I) have beaten (the man with many stripes), 228.

It will be seen that the words performing the functions of verbs take no special particles to indicate mood.

'It' in *Kiamit* is *hi-pi*, added at the end of the sentence, or *ahing, ahing-wa*. The apostrophe takes place. In this 'it' is *po*.

An indefinite participial force is given by adding *ah* to the word performing the function of a verb. To give it a past force *e* may be added (compare the pluperfect). Thus, *ah-ah*, dying; *po-ah-ah*, going unexpectedly; *ahing-ah, ah-ah*, being, having been; *ah-ah-e*, gone.

Often no particle is added, as in *ah kha*, the mid day, the day referred to.

At the same time, when it is remembered that participles are only verbal adjectives, and that it is just as easy for an Albion word to perform the functions of an adjective as to perform those of a verb, it is stretching the terminology of Indo-European grammar too far to talk of participles at all.

Similarly, it is useless to talk of *Infinitives*. An infinitive is only a verbal noun, and an Albion word can perform the functions of a noun as easily as it performs those of an adjective or a verb. Hence, what we should call infinitives, are only the root-word itself without any particle added. Thus *ah* means 'steal', and must be translated 'to steal', in *ah ah kha po-ah*, I not steal went, I did not go to steal. Similarly *ah kha*, shame hide, in order to hide disgrace.

Gerunds, infinitives, potentialis, and continuatives are formed by compounding with other words. For examples, see the section on compounds and compounds alone.

Number and Person.—No word performing the function of a verb ever changes its form for number or person. Both of these must be gathered from the context.

Synopsis.—To sum up, if we adopt the forms and terminology of Indo-European grammar, the following is the conjugation of the verb *po*, strike :—

<i>Present</i>	<i>ah po</i> , I strike.
<i>Present Definite</i>	<i>ah po-ah</i> , I am striking.
<i>Imperfect</i>	<i>ah po-ah-jan</i> , I was striking.
<i>Past</i>	<i>ah po</i> or <i>ah po-jan</i> , I struck. <i>Kah po-ah</i> , I went (there is no instance of <i>po</i> taking the suffix <i>ah</i> in the materials available).
<i>-Perfect</i>	<i>ah po-ah</i> or <i>ah-ah</i> , I have struck.
<i>Pluperfect</i>	<i>ah po-jan-ah</i> , I had struck.
<i>Future</i>	<i>ah ti-po</i> , I shall strike.
<i>Future Perfect</i>	<i>ah po-ti-ah</i> or <i>ah ti-po-jan</i> , I shall have struck.
<i>Participle Indefinite</i>	<i>po-ah</i> , striking.
<i>Participle Past</i>	<i>po-ah-e</i> , struck.
<i>Infinitive</i>	<i>po</i> , to strike.
<i>Gerund</i>	<i>ah kah-po</i> , I cease to strike.
<i>Imperative</i>	<i>ah po-ah</i> , I begin to strike.
<i>Potential</i>	<i>ah pi-po</i> , I may, am able to, strike. <i>ah po-dah</i> , I can strike, I can be struck.
<i>Continuative</i>	<i>ah po-ah</i> , I strike continually.
<i>Passive</i>	<i>ah-mah po</i> , he/she/it, I am struck.

It must be remembered that the bare root-word, by itself, can, as explained in the introduction to the family, be used for any tense.

Adverbs.—Words perform the function of adverbs, just as they do those of other parts of speech. Most of them are compounds, and the meaning of the separate members is not always very clear. Examples are,—

ai-mai, then-now, then.

shih-mai-shih, quick-come-swift, as soon as.

ai-tai-ai, previous-place-time, as usual.

ai-tai-tai, even, at any time.

The negative particles are *hai*, and *ai*, not. The usual verb substantive is *sh*, be, but, with *hai*, *ai* is used instead. In the third specimen we have also *poi*, not, and *poi-mai*, is not.

The Chinese negatives are *ai* (pronounced *ai* or *ai'*) and *hai*. *Shih-hai* *hai* *ai-mai*. *Hai-mai* *hai* *ai* and *ai*.

As in other Indo-Chinese languages, the force of an adverb is most frequently obtained by compounding the word performing the function of a verb with some other word which gives it the necessary colour. Thus *poi*, go, not, unexpectedly; *poi-mai*, (to) go unexpectedly. So many others.

Prepositions and postpositions.—The following are examples of the way in which words perform the functions of post- or pre-positions. They can all, as usual, perform other functions as required:—

ai, outside; *ai-shih*, outside the house.

hai, on (or to) put; *shih-hai* *hai* *mai*, on his body.

shih-pai, place-side, towards; *mai shih-pai*, towards her.

ai-shih (*sh*, *shih*), in (or to enter); *mai-shih* *shih*, in the field.

ai, before; *sh* *hai-mai*, before me.

sh-*ai*, before-before, before; *mai sh*-*ai*, before then.

hai-shih, on-back, after; *sh*-*mai* *hai-shih*, after that.

sh (or *sh'*) *shih*, at-back, after; *sh*-*shih* *shih* *hai* *mai* *shih*-*ai*, after and days now many, after a few days.

sh-*shih*, at below, under; *sh*-*shih* *sh*-*mai* *shih*, under that tree.

shih, middle, between; *shih* *shih*, between both.

mai, beyond; *mai* *shih* *mai*, beyond a country far, a land far away.

shih, after; *shih*-*shih*, after back, afterwards.

shih, with; *shih* *shih*-*shih*, with husband; *shih* *shih*, with me; *shih*-*shih* joined-with, with; *shih*-*shih* *shih*-*shih*, amongst servants; *shih*-*shih* *shih*-*shih*, with friends.

shih, enter, in, into, on; *sh*-*shih* *shih*, into the field; *sh* *shih*, on on the foot; *shih* *shih*, into the compound; *shih* *shih*, in the hand; *shih* *sh*-*shih* *shih*, in that house.

sh, before; *sh*-*sh* (see above); *shih*-*sh*, before, in the presence of.

sh or *sh'*, above, on; *sh*-*sh*, above the head, against; *poi* *sh*-*sh*, against Heaven; *sh*-*sh*, on the tree; *sh* *shih* *shih*, on his back; *sh* *sh*, on the top of a hill; *sh* *sh*-*sh*, on a horse.

Conjunctions.—The usual word for 'and' is *chue* or *chuey*. It is most often a copula between two phrases and then usually comes between the two. It, however, appears almost anywhere in a sentence. Examples are,—

mai-to pot-hi, chue chue-doi hui-pai-tung, he went, and associated with a man.

ai-mei pui hui-hi-hi, sung-tung pui hui-mei hai mai chue, catch the head snake, and put it on his body. Here *chue* is at the end of the second clause.

ai chue, and the cow. Here it is the second word in the clause.

ching hui tai-mei tai chue pui-tai-fai-chi, and (I want to see) if my cow had gone there. Here it is the penultimate word of the clause.

Mai hi-hi hui tai chue tai-fai tai-mei chue, and they said I came there to see the younger sister. Here *chue* is in the middle of a dependent clause, immediately preceding the word doing function as a verb.

ai-hi mai-mei chue ai lip chue mai hi, but also (*ching*) he says to hide the daughter of his younger sister.

Chue . . . chue, known 'both . . . and', as in *hi-hi chue, hai-hi chue*, they both consume, and try by. In such cases *chue* is always at the end of each of the connected clauses.

Other words used with the meaning 'and' are,—

hi-hi, why-forent, and.

pot, moreover, and.

pot-ai, and-before, and.

pot-hui-tung, again-after-back, and, moreover.

The words used for 'and' in the sister languages are

Kham, *hi*.

Shan, *tiap*, *hi*, *hi*.

Kham, *hi*, *hi*.

Other words used as conjunctions are,—

ching, *ching-hi*, if.

hi-hi, but.

ching, indicates the apodosis of a conditional sentence.

chi-ching-mai, because, therefore.

ai-hi, nevertheless.

pot-mei-mai, on-account-of as this, in order that.

Interjections.—The only interjections which I have met in Shan are *ai*, suffixed to the vocative case and *ai-hi*, *ai-hi*. *ai* is always written *hi*. It is a curious fact that the vocative particle is written irregularly in all the Northern Tai languages including Shan.

Order of words.—The statement that the order of words in a sentence is a characteristic peculiarity of the Tai forms of speech, and that, hence, the function which a word performs independent on its position in relation to other words, is only true, in full statements, with regard to the modern languages of the group. In earlier times much greater freedom existed, and even to the present day, in Kham, the object, although it usually follows the verb, sometimes precedes it.¹

¹ See P. W. K. Müller in E. D. M. G. *ibid.*, 190. *Compos. Genet. Hist. Indochin. Genet. Indochin. Indochin. Indochin.* 1900, p. 44.

It will thus not surprise us to find that, in *Shen*, there are many exceptions to the general rules which will have to be laid down. We have already seen that the most typical rule of all, viz., that the genitive and the adjective follow the noun on which they are dependent, has no few exceptions in the specimens, especially in the case of pronouns.

In a simple sentence, the order is subject, complement, copula.

Subject.	Complement.	Copula.
Then— <i>i-t sho-khau</i> this complaint	<i>sho</i> false	<i>i-koi</i> has-been,
		this complaint is false.

Similarly with an intransitive verb we have,—

Subject.	Predicate.
<i>i-t</i> this	<i>sho-mu</i> son
	<i>sho-shi-fen</i> was-died,

If with such verbs there are used other words implying an adverbial relation, these precede the verb and follow the subject.

Subject.	Adverb.	Copula.
<i>sho-shi</i> The older son	<i>sho-shi</i> field	<i>i-koi</i> was,
	<i>sho</i> in	the older son was in the field.
Subject.	Adverb.	Verb.
<i>sho-mu</i> the-father	<i>sho</i> house	<i>sho</i> outside
		came, the father came outside the house.

With transitive verbs, the usual order is subject, direct object, verb. Thus,—

Subject.	Direct Object.	Verb.
<i>i-t</i> son	<i>sho</i> younger	<i>sho</i> beyond
	<i>sho</i> country	<i>sho</i> far
		<i>sho</i> entered-has,
		the younger son entered a foreign country.

Subject.	Direct Object.	Verb.
<i>sho</i> He	<i>sho</i> all	<i>sho</i> property
		<i>sho</i> diminished,
		<i>sho</i> spent,
		<i>sho</i> enter-had,
		he had diminished, spent and eaten all the property.

In one case, a pronoun in apposition to the subject is inserted between the verb and its trans-suffix, viz.,—

Subject.	Direct Object.	Verb.
<i>sho</i> man-a	<i>sho</i> son	<i>sho</i> two
		<i>sho</i> possessed-had,
		a man possessed two sons.

Sometimes, when the object is a complex one, the verb is inserted immediately after its principal member. Thus,—

Subject.	Direct Object.	Verb.
<i>sho</i> He	<i>sho</i> sound	<i>sho</i> heard
		<i>sho</i> (of) marriage
		<i>sho</i> rejoicing
		<i>sho</i> dancing and,
		he heard the sound of marriage, rejoicing, and dancing.

When an adverb qualifies such a verb, it appears to come between the verb and its trans-suffix. Thus,—

Subject.	Direct Object.	Verb.	Adverb.	Suffix.
<i>sho</i> He	<i>sho</i> him	<i>sho</i> get	<i>sho</i> alive-well	<i>sho</i> did,
				he got him alive and well.

Here, however, what we, under the influence of Argyan grammar, are compelled to call an

adverb, is really a part of the verb. *Del-ahat-ai* is a compound verb meaning 'to get alien and well', and its perfect is *del-ahat-di-hai*. This sentence again illustrates the difficulty of applying *Aryan* terminology to Indo-Chinese grammar.

When there is an indirect object as far as I can see, there is no rule except that the subject must come first. We can have,—

Subject.	Indirect Object.	Direct Object.	Verb.
<i>pa-mai</i> the-father	<i>ahau-ahau-hai</i> (to) the-servants	<i>phai-hai</i> order	<i>hai</i> gave,

the father gave order to the servants.

Subject.	Direct Object.	Verb.	Indirect Object.
<i>Kai kien phai</i> That man	<i>phai-hai</i> order	<i>hai</i> gave	<i>mai</i> to-him.

Subject.	Indirect Object.	Verb.		Direct Object.	
<i>Kai-ko</i> Thou	<i>hai</i> to-me	<i>hai</i> not	<i>hai</i> gavest	<i>ai</i> young	<i>paung-ai-ai,</i> young-one,

Thou gavest not to me one kid.

Subject.		Verb.	Direct Object.	Adverb.
<i>ahing-ai</i> It	<i>mai-ko</i> he	<i>hai</i> fill	<i>ai-ai</i> belly	<i>phai-hai,</i> (with) branks of rice,

It he filled his belly with branks of rice.

When the verb has a tense-suffix, and either the direct or indirect object follows the verb, then it precedes the suffix. The direct or indirect object never follows the suffix. Thus,—

Subject.	Verb.	Direct Object.		Adverb.	Suffix.
<i>hai</i> I	<i>go</i> beat	<i>mai</i> his	<i>hai</i> son.	<i>long phai</i> (with) many ordinal	<i>hai</i> have.

I have beaten his son with many stripes.

Subject.	Indirect Object.	Verb.	Direct Object.	Suffix.
<i>mai-ko</i> Thou	<i>mai</i> (to)-him	<i>hai-dai</i> give	<i>phai-ai-ai</i> first-one	<i>hai-o,</i> did.

Thou gavest him a first.

Subject.	Verb.	Direct Object.	Indirect Object.	Suffix.
<i>mai</i> Thy	<i>pa-mai</i> father	<i>hai</i> give	<i>phai-ai-ai</i> first-one	<i>hai</i> did.

Thy father gave thee a first.

Direct Object.		Subject.	Verb.	Indirect Object.
<i>ai-ai</i> That	<i>hai-hai</i> word	<i>mai-ko</i> He	<i>hai-dai</i> said	<i>phai,</i> (to) the-police.

So, with intensive verbs,—

Subject.	Verb.		Indirect Object.	Suffix.
<i>mai-ko</i> he	<i>hai</i> arise	<i>ai-ai</i> and	<i>hai-dai-ai</i> to-the-father	<i>hai,</i> did.

he arose and went to his father.

Introductory words, such as those that perform the functions of adverbs of time and place, or of conjunctions, usually stand at the beginning of the sentence. Examples are now necessary.

An infinitive of purpose follows the verb on which it is dependent. Thus,—

هو هو *gud-hi* *ikh.*

I not went to-stand.

هو *phat-hi* *ilam* *alam* *note* *ad-hi-wal* *ida-fa.*

I went into compound his as-usual to-see-carefully.

هو *gud-hi* *ikh* *mal-mu-malay,*

I went to-stand manage.

In *Khamsi*, the order of words in a direct sentence is Subject, Direct Object, Indirect Object, Verb. In interrogatives containing the Indirect Object precedes the Direct. Interrogative pronouns rarely stand first in a sentence. Adverbs generally follow the verb (i.e., rarely form compounds with it). Adverbs of time usually precede the verb.

In *Shin*, the Subject usually precedes the verb (except when emphasis requires otherwise). The Direct Object may either precede or follow the verb. The Dative case (Indirect Object) without a particle follows the verb. If it has the dative particle it follows the Direct Object. The Ablative usually follows the verb. So also Adverbs usually follow the verb, but adverbs of time precede it as in *Khamsi*!

In *Shamsa* the Subject precedes the verb, and the Direct Object usually (but not always) follows it.

We have seen above that in *Shams* the Subject almost always precedes the verb, and that both the Direct Object and the Indirect Object may either follow or precede the verb, but most always (or usually at) precede any particle of case which follows the verb. Similarly the subject seems to follow any particle of case which precedes the verb. In one instance which comes of the Indirect Object taking the prefixed particle of the dative case, it follows the verb. Thus in given above, but in the only other instance which comes (*ah ya-hu gud-hi-gham*, I will go to my father), it actually precedes the subject.

There remains the consideration of the mutual collocation of words in the subordinate members of a sentence. This has been already dealt with. We have seen that the genitive usually follows the word on which it is dependent, and that the adjective follows the word which it qualifies. To the latter there is one exception in the specimens, beside several cases of adjectival pronouns preceding the nouns which they define. As regards the genitive following the noun which governs it, there are numerous exceptions, especially in the case of pronouns.

It is a universal rule that the genitive follows the word on which it is dependent, and the adjective follows the word it qualifies in all the modern *Shin* languages. The only exceptions are adjectives borrowed from *Fa*, or *Arabic* languages, which follow the *Arabic* custom of preceding.

The position of the conjunction *and*, *wa*, has been dealt with at length under the head of conjunctions. In *Shin*, conjunctions are placed at the beginning of the members of a sentence which they unite with other preceding members. So also in *Khamsi*, but when *wa*, *and*, is used to mean 'also', it is put after the noun to which it refers.

The following three specimens of *Shin* consist of (1) the Parable of the Prodigal Son, translated by Babu Golab Chandra Barua; (2) a translation of the statement of an accused person, made by the same gentleman; and (3) an *Shin* account of the Cosmogony of the universe taken from the sixth volume of the *Journal of the Asiatic Society of Bengal*.

10. *chō* Māpēi nāng-l *shōp* pā pā *roh-pāh* kham shen kī-jan
 was Māpēi gū-en ten pā night year was late surprised go-
 tīng nāng-tāng-l kham nō. Tān-māi chām kham tōt-kā. Mīlōt kī-
 jing
 with surprised-en in back. From-there (to the) and evening tōt-kā. Mīlōt en-
 jan; kīw pāi-māi-ōi nān kīn-pā, shī-ho kīw nā kīn nān jan.
 Jan
 did, I go-surprisingly the woods, though I not see her on
 Mīn shak kī-kīn-tō chām nāng-hai-kā, shāng-kā nān kī-kā kīw t
 Jan
 the young-woman her-legend and about-kind-did, so if she say-
 pāi-l kō. Kham Dham-tām tīng kīn tō mī, chām kīw kī-kī-jan.
 pāi-tāng Jan
 please did. They Dham-tām all possible make sense, and no other-
 11. Kham kī-kā kīw tī chāng roh-jan kīn shāp shak. Ān-nā, Mī-
 Jan tō
 They say-
 Kham Dham-tām kō-kā pāi-kā, tī-kā nān nāng shak mī tīp
 was Dham-tām said-did go-to-the-police, but he young-woman young-woman shame kīn
 chāng mīn
 and he
 kī kham kī-kā kīw pāi-kā kī nāi-māi-nāng nān chām Mīlōt
 Jan
 say in with I said he-kind fruit-escape did-
 kīw kām-jan tī tīn nā.
 Jan Jan
 we would that was on.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I asked my cow which I had bought from Dham-tām a year ago. The cow, though carefully kept by me, used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dham-tām I went to his house to see if my cow had gone there. That was after noon. I walked through his back as usual to see whether my cow was staying there. (It so happened) that at that time his sister Mīlōt, a grown-up girl of 18 years, came to the back with a basket-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dham-tām, came and seized me, saying that I had come there to visit the girl. That was the story Dham-tām told to the police, but in the Court in order to hide the shame of his sister he given out that I was stealing his mangoes and that Mīlōt saw me flag on the tree.

The following is a account of the creation of the world is taken from the sixth volume of the *Journal of the Bengal Asiatic Society*. The original, in the Chinese character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transcription and translation by Major F. Jackson is given on pp. 168 and II, of the same volume, on which the following is based.

The extract is interesting, but possesses many points of difficulty, some of which I have failed to elucidate in a manner satisfactory to myself. The order of the words is quite abnormal,—the subject frequently coming at the end of the sentence.

[No. 3.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

ARUM.

SPECIMEN III.

AN ARUM CHAMSOOT.

- Píng-tāng jī-má shān-k'ō wā p'hi p'hi mī shā.
Beginning-time confused before known not be earth.
 P'hi mī k'ip-din m'ing shā t'āi.
Not be blind-fold land (?) or before.
 Lai-chin k'ip-k'ip m'āi t'āi m'ing tō-jū.
Many-fold layer-layer tree all country establish-man.
 T'ang-k'ī k'ūang p'hi p'hi p'hi p'hi m'ing k'ī chā.
All-all front sky say not-to sit do master.
 8. K'hi-k'hi shān jū-k'ū.
Division-division jungle quiet-quiet (?)
 K'ang-to ai-m'āi (m'ay)- t'āi-i-t'āi tō-jū.
 (?) Collect appear-front green-front-forest establish-man.
 K'hi (for shān)-tāi jū k'ū k'ī p'hi p'hi.
Word-only flower spider transform become God.
 Nā shāng hī-chī-m'ing ā p'hi tō-jū.
Thick thousand fathom-long-country place world establish-man.
 T'āi-shā jū mī p'hi jū hā.
Afterwards-after remain time again remain day.
 10. P'hi-k'ō k'ī-k'ī sū mī k'ūai.
God consider-ay know become finished.
 Shā sū p'hi-dāi p'hi mī hā p'hi-dāi.
Not know put-down order him give become-govern.
 K'hi(k'ū)- h'ing mī m'ing p'hi-t'āi.
Remain middle in-the-air like-sat a-very-early.
 Tā mī t'āi-k'ī m'ing shā.
On-around-of that all-all country confused.
 P'hi p'hi m'ing k'ī chā.
Appear not sit do master.

18.7 : K'hiā (for K'hiā)-to jai kua k'hi pin p'hi.
Word-only flames spider transforms become God.

Kin phā phā ring ring.

Now rest white uphold land.

Lai lap ti pin to-jan.

Many island place world establish-must.

K'hiā-to kua jai jai pin pin.

Word-only 'As again pattern becomes God.

Ring lap kua - k'hiā k'hi 'ling pin kua k'hiā.

Diamond more finished gold only one. become finished egg.

19. P'hi pin pin tai dia.

God become pervade now earth.

K'hiā-k'hiā k'hi k'hiā (shing) ngin.

Brightness-brightness come-out ray light.

K'hiā(k'hiā) k'hiā wa nāg phing.

Reveals middle in-the-air like-such a-bump-south.

FREE TRANSLATION OF THE FOREGOING.

1. Thus was it in the beginning (then, then below (and) in heaven. Earth was not.
2. There was not island-land or earth below.
3. There filled' the earth in manifold layers.
4. All was frozen. Over the heavens no lord sat.
5. In each division (i.e., everywhere), the jungle was still and quiet.
6. The forests laid upon the (?) collected fogs and fumes.
7. God, by his word alone, became transformed (and created the universe) like the thread of a spider (i.e. as a spider spins his web).
8. In the world was a country a thousand fathoms and leagues thick.
9. Thereafter He remained (at rest) for a time, and again remained at rest for days.
10. God knew, and considered, and said, "Let finished be created."
11. I know not (what) god or what deity (gave) the order, (and) He gave him (to us, and we) received him.
12. (Finished) remained unsupported in the air like a honeycomb.
13. Therefore all the world was chaos.
14. No umbrella-bearing (king) was seated (over the earth).
15. God, by his word only, became transformed (and created the universe) as a spider spins his web.
16. A mass of white rock (i.e., Mount Miao) underlies the earth.
17. There are in the world many islands.
18. Again, by his word only, God became a pattern (upon which he had determined).
19. Only one finished, (who was this) a golden egg, became a thousand gilded Bakhia.
20. He became God, and now pervades the earth.
21. The rays of light that proceed from him are glorious.
22. Remained unsupported in the air like a honeycomb.

¹ Hsiao-shan, was mountain, is used throughout this chapter to indicate god then, as it is everywhere.

Vocabulary.

The following Vocabulary contains all the Aksum words which I have been able to collect. It includes every word in the specimens and list of words, and also those in Hodgson's copy on the obelisk of the North-East Frontier. There are also some others.

The roman numerals (I, II, and III) refer to the numbers of the specimens. The arabic numbers following them refer to the lines of each specimen. Arabic numerals not preceded by a roman one refer to the numbers in the list of words. Vowels depending solely on the authority of Hodgson are marked with the letter H. 'Sh.' means 'Shin'; 'Kh.' or 'Xh.' 'Xhish.'.

g, wide; g-tāg, wide-power, God, 60.

ā, in ā-mā, that, q. v.

ad, suffix of vocative; jō-ad, O father, I, 2, 19, 26; kō-ad, O son, I, 50. Always written as if it was āg.

ad (Sh. the same), vapour, fog, III, 6.

ad, first-born; gāā-ad, male first-born, I, 21; kōl-pō-ad, child-year-first-born, eldest son, I, 42.

ad (Sh. the same), shame, disgrace, II, 16.

āā (Sh. the same), to go or come out, appear; rās, arise, I, 19; III, 21; outside; āā-mā, to come outside; II, 24; rās āā-mā, come out of the house, I, 41.

āā (Sh. the same), a diminutive ending; āā-da, a boy, 129; young, āā-pō-pō, a young goat, a kid, I, 48.

āā (Sh. āā, to precede), first; āā-jō-āā, now (was) first, II, 18.

āā, before, in front (ad. āā); āā-āā-mā, before me, 228; āāā-āā-mā, before thee (ad. āāā means before), I, 12, 22; āā-āā (why-front), and, I, 33, 34, 34, 37, 38, 42, 43; pō-āā, and, see pō, I, 28, 34, 34, 34.

āā, a saddle, 129, 227.

ā-mā (Sh. ā-mā, Kh. ā-mā), that, II, 7, 15 (ā-mā); 230, 232, 232, 246.

ā-mā, see ā-mā.

ad (Sh. āā), to take, 225; ad-āā, to take-possess, to fetch, I, 2; collect, I, 2;

āā-āā-āā, to fetch and give, I, 2; ad-āā, to take and eat (or drink), I, 6;

ad-rāp-āā, to take-kind-leave, to make (as they say), I, 20; ad-mā, to

take and come, to bring, I, 35; II, 5; ad-āā, to take a female, to marry, 228;

ā-mā-mā ad, to buy, 240; sometimes spell ad, as in Shin, e.g., II, 5.

ā-mā-mā (Sh. ā-mā), an uncle, the younger brother of a father.

āā, why? 24; āā-āā (why in front), and, I, 20, 21, 24, 27, 29, 43, 43, 54; āā-mā

(Kh. āā-mā-mā), if, I, 12; II, 6, 12; āā-āā (Kh. āā-mā), but, I, 22; II, 12;

āā (=12) āā-āā, pō. āā-āā, as an alternative spelling.

āā (Sh. ad), a father, four calls, III, 8.

āā (Kh. and Sh. ad), to say; āā, he said, I, 12, 24 (24); he says, II, 17; jōā-āā, worthy to be called, I, 20; jōā āā (jōā-mā āā, am not worthy to be called, I, 20; āā (jōā)-āā-āā, very-called-good, that which is called very good, the best, I, 37; āā-mā-jōā, said to him, I, 37; āā-jōā, said, I, 20; āā-āā, said day, on the day referred to, II, 5; āāā āā-āā, they said, II, 23.

hai (Kh. and Kh. *hai*), to place; *hai-shi*, put (imperative), 229; *hai-shin* *shōh*, place (int) together with (my servant), I, 21; *hai-shi*, to lay by, store, I, 24; *hai-shi-shi-shi-shi-shi*, jewel-kind-pure-coral-plate, a finger-ring, I, 28; *shih-shi-shi*, kind (imperative), 238; *hai*, washing, taking care of, II, 4; *hai*, one, during *hai* time, on his body, I, 27; *hai-shing*, on-back, after, II, 7.

bill (bīl, *with or without, to announce, to reveal*, T. 38): to speak, tell (H. 1)

Ida (Kl., Sh. and Marano vols), a day, I, 8; III, 9; the sun, 68; *Ida-ud-Ida-Ida*, every time every day, always, I, 81; frequently, II, 8; *Id-Ida*, the said day, on the day referred to, II, 8; *Ida-Ida*, sun fall, sunset, II, 7.

lud (Kh. *uol*, Kh. *uol*, *uol*, Siamese *lud*), a village; *lud-may-tin*, that country-village, in that land, I, 9; *lud-er-er*, of (belonging to) the village, 343.

Shing, a bark, L. 40; *Shen-mo-ling*, purple-barked-bark, L. 2.

has (30. sec. or more), a young unmated male: *kā-kā-kā*, several male pump-
mas, a several. I. M.

Model 1 (R² = 0.20), Model 2 (R² = 0.20), Model 3 (R² = 0.20)

same (here), negative particles, I, +0, +4, +4; II, 1; III, 11; *Ap-čing* seen like and same ad. after red day now many very, after a few days, I, 4; *ghrañ-čing*, anyone-not, no one, I, 14; the negative verb substantive is, *kar-not*, *am-not*, I, 14, 15; of *śākhā*.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

$$\text{Sol. de la parte a: } \text{Mol. de la } (I) \text{ de la parte a. } I \text{ es } \text{acido } \text{H}^+ \text{ de } \text{H}^+.$$


1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 26

add (Sturrows read: the Sika is dead), had, 122, 127; all-odd, sing. 109.

chín, and, 28; usually as a copula between phrases; in such cases it acted often
 precisely the second member, as in I, 7, II, 21 *hín*, 22, 29, 30, 31, 32, 33, 34, 35,
 36; sometimes used otherwise in the second member, as if it were an auxiliary,
 as in, I, 7 (end of sentence), 22 (inflected to second of two words), II, 2,
 (second word), 5 (*chín*), 7 (end of clause), 9 (penultimate word), 11 (second
 word), 13 (written *chín*, middle of clause, preceding verb); may be best
 translated 'also' in I, 22 (penultimate); II, 7 (*chín*, penultimate), 15, (*chín*,
 middle of sentence), *chín* . . . *chín*, both . . . and,
 the word being placed at the end of each clause, I, 15, 17, 18, 19, 23; in I,
 20, we have *chín chín chín chín chín chín chín chín*, be on the one hand was
 lost, but on the other hand was found. As seen in some of the above
 examples, the word is occasionally written *chín*.

chida, said to mean 'swift' in the compound *chida-mu-chida*, quickly came with, i.e., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently phonemically: *chida-mu-chida* I-I had with me (*chida-mu-chida*, as soon as this sky was arrived; in Kh. and *chida* means 'soon'; possibly the second *chida* is the same as the Kh. *chida*, the sign of the conjunctive participle (hurrying on)). Compare, however, *chida*, the particle of present time.

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- chān*, in *hān-chān*, of or belonging to a village (Sh), 244.
- chān* (Sh. *chān*, to be near), vicinity, company; *chān-dōit*, joined with, living with, living with I, II, 31; *chān-chān*, together with, I, 45, preceding the noun & possessive.
- chān* (Sh. the same), a *hapa*, a field; *hān-chān*, manifold, III, 3. Entirely the same as *chān* in *hān-chān* above. In the third specimen final *n* is regularly written *u*. Cf. *hān*.
- chāp*, the same as *chān*, and, q.v.
- chāp* (Kh. and Sh. the same), an elephant (H.).
- chāp* (Sh. the same), a verbal particle denoting present time; *chāp-māi*, now, I, 31.
- chāp* (Kh. *hān-chān*), a conditional particle, used to denote the apodictic of a conditional sentence, with *chāp-hāi*, II, 1, 13; *chāi chāp-māi*, because, therefore, see *chāi*.
- chāp* (Kh. and Sh. the same), an umbrella; *hāi chāp*, to do umbrella, to be a king.
- chāp*, said to mean 'pearl' in *chāi-rāp-chāp-hāp-hāi*, a finger-ring, I, 33, see *chāi*.
The Kh. and Sh., however, for a finger-ring is *hāi-chāp*, which is borrowed direct from Burmese.
- chān* (Sh. *chān*), a master, owner, II, 4; III, 4.
- chān*, in *chān-chān*, an uncle, 225, see *chān*.
- chāi* (Kh. and Sh. *chāi*, Sincese *chāi*), mind, heart, I, 13, 45; *chāi-rāp-chāi gāp*, girdling mind *chāi*, i.e., he would fail, I, 13; *hāi-māi hāi-chāi d chāi hāi*, have (a-hāi) rejected in heart (*chāi*), I, 43.
- chāi*, said (H.). (Hodgson writes this *hāp*.)
- chāp*, *hān-chān* (H.). (Hodgson writes this *hāp*.)
- chāi*, a jewel, precious stone; *chāi-rāp-chāp-hāp-hāi* (Kh. and Sh. *hāi-chāp*), jewel kind pearl round place, a finger-ring, I, 33.
- chāi* (pronounced *chāi*) (Kh., Sh. and Sincese the same), numeral, seven.
- chāi* (Kh. the same), a canoe; II, 10; 225.
- chāi*, a measure of length, a *gajana* or league, III, 3.
- chāi-chāp-māi*, because, I, 33, 34, 53; therefore, I, 45; the component parts are said to be *chāi*, a long time; *chāp*, a scale; *māi*, now. There is a word *chāp* used as a conditional particle.
- chān* (borrowed word), a kin, I, 34.
- chāi*, little (H.).
- chāi*, to strike (H.).
- chāi* (Kh. and Sh. *chāi*), to get, obtain, I, 31, 33, 54; to possess, I, 1, 3, 13, 31; III, 3, 11; to be compelled, obliged, to have to do a thing; *chāi-jān-pāi*, was obliged to go, II, 3; very common as the second member of a compound verb, e.g., *chāi-dāi*, to fetch, I, 3; to collect, I, 3; *chāi-rāp-dāi*, to take *hāi* have to make (a person a servant), I, 33; *hāi-dāi*, to give out and out, I, 14, 45; *chāi dāi*, *chāi-dāi*, to lose, I, 7, 45; II, 3; passively, to be lost, I, 33, 54; this compound also means 'to die'; *hāi-dāi*, to see, get, to come, appear, I, 33; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.

- diu* (Kh. *nien*, Siamese *dien*), black (II).
ding (Kh. *dei ming*), the moon, 84.
dieu (Kh. *nuu*, Sh. *ieu*, Siamese *dieu*), a star, 84.
dieu (? a corruption of *dien*), a god, III, 11.
ding (pronounced *ding*) (Kh. the same), red (II).
di (Kh. *ei*, Sh. *ti*, Siamese *di*), good, I, 32; 122; *lin di phat ding*, person good make one, a good man, 126—127; *lin di sui ding*, a good woman, 123, 126;
ding-di, alive and well, I, 15, 30, 84; *ding (dieu) di sui*, better than, 123;
ding di nuu, *ding di nuu nien*, or *ding di tang nien*, head, 124; *ding =*
more; *sui = from*; *nuu = many*; *ding = all*; 848 (*dieu*) *di di*, very called
good, best, I, 37; 848 *di*, very well, in very good health, I, 32.
die (Sh. *lie*, Siamese *die*), the earth, ground, III, I, 20; *nu-die*, a field, I, 22; *die-
die*, an island, III, 2.
diep (Kh. *iep*, Sh. *iep*), alive, I, 15, 30, 84.
diei (*dei*) (Kh. *dei*), hot, I, 40; *pressure*; *diei ding ding*, pressure within belly,
hunger, I, 17.
diei (Kh. *dei*, Sh. *dei*), a hill, a mountain, 220.
diu (Kh. *dei*), with, together with; *diu ding diu*, with barista, I, 45; *hou diu*
with me, I, 40; *ding diu-die*, began to be with barista, I, 7; *chiu-die diu-
pha-ding*, joined with a man, living with a man, I, 11; 848-849 *diei chiu-die*,
place amongst ourselves, I, 31; *diei chiu hou hou-die-die*, with my friends, I,
40.
die (Sh. *dei*), to look behind; *lin-die*, to look carefully, thoroughly, II, 3; both
words mean 'to see' or 'look'.
dien (Kh. *dien* or *ieu*, Sh. *ieu*, Siamese *dien*), the moon, 63.
di (Kh., Sh. and Siamese the same), five, 2; *di diep*, fifty, 12.
di, see *ei*.
diei (Kh. and Sh. the same), to weep; *diei-die* (Sh. *diei-die*), to cry out, sorrow,
II, 13.
die (Kh. the same, Siamese *die*), to see; First, *die-fou*, now, I, 23; II, 11, 13; *hou
nu diei nuu fou*, I did not see her, II, 12; *poi-ou die*, I went to see, II, 26;
nu-fou die, I came to see, II, 15; *die-die*, to appear, see *diei*; *die-die*, to
look carefully, see *die*.
diei that (adjective); *diei ming-die*, in that country, I, 9; *diei ming-nu*, of that
country, I, 11; *diei hou-phat*, that man, I, 11.
diei (Kh. and Northern Sh. *diei*, Southern Sh. *piei*), to give; Imperative, *diei*, I, 2;
Sh. 224; First, *diei*, he gave, I, 12, 23, 45; III, 11; *diei . . . fou*,
gave, I, 22; *Phap diei-die . . . fou-nu*, had given out and out, I, 49;
phat-hou ding-die-die, no one gave, I, 14; *phat-hou diei*, to give as
order, I, 12, 22. Commonly used as a causal prefix, (so also in Kh., cf. Sh.
2-). Thus, *diei-ou-die-hou*, cause to see and drink continually, pasture, I, 12;
so I, 14, and *diei-die-hou*, let the wine.
ding (*ding*) is *diei-ding*, to use, to exert force. The members of the compound
are said to have no meaning separately, II, 4; see *diei-ding*.

- ai* (Kh. and Sh. *ai* (*ai*)). In Kh. usually written *aii*), to go, III, 4; *ai-ai-ai*, to do marriage, to do playing, to rejoice, I, 10 (3rd pl. imperative).
ai (*aiap*, with *ai-ai*), 33 (verbal noun), 48 (potential with *ai*), 51 (pref. with *ai* . . . *ai*); *ai-ai-ai* (I) am doing service I, 48; *ai aiap*, to do service, to leave on service to be a king III, 14.
ai (Kh. and Sh. *ai*, Sh. also *ai*, Khassak *aihi*), an animal of the ox species; *ai-ai-ai*, a bull, 148; *ai-ai*, a cow, 148. Cf. II, 2, 3, 4, 5, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.
aiap (Kh. and Sh. *aiap*), a note, sound, I, 14.
aiap, this, not fat (II).
aiap (Sh. the same), to gather together, to collect; *aiap-ai*, to collect and place, to store up, save up, lay by, I, 16.
ai (Kh. and Sh. *ai*), to be furnished; *ai-ai-ai*, become furnished, furnished, I, 8.
ai-ai, this (adjective). Always precedes the word which it qualifies. I, 20, 47, 63; II, 1; 221, 224, 227, 234. Applies to both animate and inanimate objects. The word is explained as I, one; 2, he.
aii, translated 'good' in I, 42. The phrase is *aii ai*, in good service; possibly really an intensive doublet, and *aii*, means 'poor', 'unhappy'. Cf. Sh. *aii*.
aii, to be fit, worthy, I, 20, 22.
ai (Sh. *ai*), to ask, demand, beg for; *ai-ai-ai*, to ask with, (I) ask that, I, 2.
aiap (Kh. and Sh. *aiap*), to be, exist; *aiap-ai-ai*, to give (some, the one) give, I, 14; more usually *aiap*, q.v.
ai (Kh. and Sh. *ai*), to be completed, finished; hence, suffix of the past tense, see grammar. In Kh. and Sh. *ai* is the suffix of the perfect, not of the past.
ai, very, in *ai ai*, very good, I, 22. In Sh. *ai* is an adverbial suffix.
ai (Sh. *ai*), to be distant, far; *ai-ai-ai*, a distant country, I, 4; *ai ai*, 69.
ai (Kh. and Sh. the same), a fire, flame; *ai-ai-ai*, a spider's thread, III, 7, 12.
ai, first, beginning; *ai-ai*, beginning-fire, III, 1.
ai (Sh. the same), to be quick, still; *ai-ai-ai*, still still?, III, 2.
ai (Sh. *ai* of *ai*), to stay, abide, dwell, III, 9; imperative *ai*, I, 41; pres. *ai*, 233; pref. *ai-ai*, I, 51.
ai, a pattern, III, 13.
ai (Kh. and Northern Sh. *ai*, Southern Sh. *ai*), to go, 77; past, *ai-ai*, II, 12; written *ai* in I, 18. Often compounded as a doublet with *ai*, to go; thus, *ai-ai-ai*, will go along, I, 18; *ai-ai-ai* . . . *ai*, went along, I, 21; *ai-ai-ai*, went along, II, 7; like *ai*, when appended to another verb, it usually gives the meaning of progression.
ai (Kh. and Sh. the same), a crew (II).
ai, suffix of past tense. Written *ai* in I, 11. The same suffix is used in Khassak.
ai (Kh. and Sh. the same) (sometimes written *ai*), prep., at; *ai-ai*, at back, behind, after, I, 4 (written *ai*); 61; *ai ai*, at this, now, I, 17; *ai-ai*, at below, under, 220.

Ad (Kh. and Sh. the same), to be sufficient, as much as,—only used in comparison; *Ad-ahing*, the same as *ahing*, what?, I, 30, 31 (written *ahj*); 33, 328.

The compound is explained as *Ad*, measure, and *ahing*, know. Its adjective, all (as Sh.): *ahing-ho*, all all, all, III, 4, written *ahing-hj* in III, 13.

Adj, often writing for *Ad*, q. v.

Adj (Kh. and Sh. *Adj*), to dance, I, 35.

adshat (borrowed word), a magistrate's court, caitheary, II, 17.

Adi (Kh. and Sh. the same, Shamese *Adi*), a bowl, 72.

Adi, in *pi-adi*, an older brother, I, 3; *pi*, by itself, means the same. Cf. *ai* in *pi-ai*.

Adie (Shamese Sh. *Ad*, Northern Sh. *Adie*), a place; hence, *Adie-pa*, place side, i. e., towards; *Adie-khi-pa*, towards her, II, 13; *Adie-khi-Adie*, before place time, hence, as usual, II, 8.

Adie (Kh. the same), a suffix denoting mutually, as in *pi-khi*, mutually accompanied, explained, I, 7; cf. *rang-khi*, to consult.

Adie, to begin; *pi-khi-Adie* . . . *Joe*, began to divide, I, 3; *Adie-khi-Adie*, began to be with, I, 7; *Adie-khi*, began to love, felt compassion, I, 33; *Adie-khi-Joe*, began to kiss, I, 34; *Adie-khi-ti*, fear began to be, became frightened, II, 18; *Adie-khi-pi-khi-Adie*, to begin to cut.

Adie (Sh. the same), a hard mass, a block; *Adie-pi-Adie*, a mass of rock, III, 16.

Ading, in *Ading-to*, to bring (a thing) into, or keep it in subjection; (?) to collect (cf. Sh. *Ading*), III, 9.

Adi (Kh. and Sh. the same), a market, bazaar; *Adi-khi* (*Adie*), a shopkeeper, 241.

Adi (Sh. the same), to embrace; Post, *Adi*, with *Joe* supplied from the following clause, embraced, I, 23.

Adie, former, previous, II, 4.

Adie (Kh. Sh. and Shamese the same), women, nine, 9.

Adie, often written *Adie* (Kh. and Sh., the same, Shamese *Adi*), person. 'I' 14—16. Nominative, *Adie-do*, I, 17 (*hi*), 19 (*hi*), 24, 25, 43, 44, 45; II, 3; 235; *Adie*, *Adie*, I, 39; II, 18; Dative, *Adie*, I, 43; general oblique form, *Adie-moi*, II, 4 (by me working was done); *Adie-Adie-moi*, before me, 238; Genitive, following governing noun, *po Adie*, my father, I, 19, 225; preposing governing noun, I, 18, 40, 51; II, 3, 6, 8; 228. The plural is *Adie*, wa, q. v.

Adie (Kh. and Sh. *Adie-khi*), a spider, III, 7, 13.

Ad, created (W.).

Adie, see *Adi*.

Adi (Kh., Sh. and Shamese the same), a slave, 37; with *Ad* or *Adie* the word usually means a paid servant; *Adi-Adi*, a male servant, I, 15, 21, 34; *Adi-Adie*, a female servant, I, 16; *Adi-Adi* (Kh. *Adi-Adi*), a boy, 24, 223.

Adi, the head (II.).

Adi, to cut; *Adi-khi*, *Adi-pi-khi*, cut cut, to cut; with *Adie*, to begin, we have *Adi-Adie-pi-khi-Adie*, to begin to cut.

Adi-Adi, division-division, in every division, everywhere III, 8.

Adie (Kh. and Sh. the same, Shamese *Adie-khi*), evening, twilight, II, 11.

Adie (Kh. and Sh. the same), gold, I, 40, III, 19, 45.

Adie, in *Adie-khi* (the members of the compound have no meaning), a servant; plural, *Adie-khi-khi-khi*, I, 34.

āhān (Kh. and Northern Sh. *āhān*, Southern Sh. *āhān*), (written *āhā* in III, 7, 18, 19), word, speech, language, I, 35; *āhā āhān*, said a word, said, I, 2, 18, 42; II, 14; *phān-āhān*, order-word, an order, I, 11, 24; *āhān-āhān-vā*, ask word known, enquired, I, 34; *āhā-āhān*, complaint word, complaint, II, 1; *āhān-āhān*, word come speak, a policeman for *āhān*, word, I, 44.

āhān, the same as *āhān*, a word. *āhān-tā* is translated 'by word only', III, 7, 18, 19.

āhān (Kh. and Sh. the same), price, 221; *āhān-āhā* . . . *āhā*, price buy . . . *āhān*, (you) bought (that), 240.

āhān (Kh. and Sh. the same), quick; *āhān nāf āhān*, quick come swift, hence as soon as, I, 47. In Kh. *nāf āhān* means 'soon'.

āhān (Sh. the same), a cudgel, staff, stick; *āhān-āhān*, with a cudgel; *nā āhān*, *āhān*, to beat with a cudgel, to beat severely, 222.

āhān nā (Kh. the same, Siamese *āhān-nāhā*), before, in presence of, 10.

āhāp (Sh. the same), a circle, ring; round, around, in *āhāp-āhāp-pāhāp-hāhā*, jewel bind pure round place, a finger-ring, I, 28.

āhāp (Sh. the same), to tie a knot; *āhāp-āhāp-hāhā*, knot (Imperial), 226; *āhāp-hāhā*, mixed, II, 14.

āhān or *nān-āhān* (to Kh. and Sh., Siamese *āhān*), the plural of the third present pronoun; Nom. *āhān*, I, 21; II, 14, 15; *nān-āhān*, 161, etc.; Acc. *āhān*, I, 51; to them, *āhān*, I, 38; as a demonstrative pronoun, *āhān, āhān* (for 'these'), II, 2; as an adjective, *āhān tōt*, those rapeseeds, 228; regularly used as a prefix to indicate the plural, I, 24, 28; 184, etc.; 143, etc.; 229.

āhān (Kh. and Sh. the same), to enter; Perf. *āhān-ā-hān*, has entered, I, 5; *nāf-āhān*, come and enter, entered, I, 45; Imperat. *āhān*, enter, I, 21. Used as a post- or pre-position, in, on, into; *nāf-āhān āhān*, into a field, I, 12; *āhā āhān*, on foot, I, 29; *āhān āhān*, into the compound, II, 2, 10; *āhān nāhā*, in hand, I, 11; *āhān āhāhāhā*, in the courtyard, II, 17; *āhān ā-nāhā nāhā*, in that house, 229. Cf. *āhān*.

āhān (Kh., Sh. and Siamese the same), rice; Acc. *āhān*, I, 18; *āhā āhān*, basket of rice, I, 14.

āhān (Kh., Sh. and Siamese the same), a horn (H.).

āhān, see *āhān*.

āhān (pronounced *āhān*), to remain, III, 19, 22.

āhān, see *āhān*.

āhā (Kh. and Sh. *āhā*), the month, I, 25 (nominative).

āhān (Kh. *āhān*), a buffalo (H.).

āhān (Kh. and Sh. *āhān*), an egg, III, 19; *āhān*, Broken, III, 10.

āhān (Kh. and Sh. *āhān*), property, goods. In contradistinction to *āhān*.

āhān nāhā means 'large property', and *āhān* 'small things and domestic animals'; hence *āhān-āhān* (Sh. *āhān-āhān*, means 'property generally', 'goods and chattels', I, 2, 4, 5, 7, 8, 45, 51; II, 1; *āhān nāhā*, your property, yours, 25; *āhān nāhā*, his property, his, 25.

āhān (Kh. *āhān*), the body; *āhān āhān nāhā*, on his body, I, 27.

āhān or *āhān* (Kh. and Sh. *āhān*), a tooth, 37.

khin, yes, 90; *kh khin*, no, 90.

khin (Kh. and Sh. *khin*), to laugh (H.).

khin (cf. Sh. *khin*, a hole in the ground), in *kh khin-khin* (shl.), from the well, 227.

khwin (Kh. and Sh. *khwin*), to lean.

khwing (Kh. and Sh. *khwing*), to divide or distribute equally, in *phā-khwing-khwing* (Kh. *phā-khwing-khwing*), divide divide-equally middle, a half, 222.

khwing (compare) Sh. *khwing*, to be haunted from cold, treat, III, 4. The Khon sent has clearly *khwing* (Kor. *khwing*), but Major Jenkins transliterates *khwing*.

khin (Kh. *khin*, to ascend), to arise; *kh kh khin*, will arise, I, 17; *khin* (with *kh* supplied from the following sentence, connected by *chun*), arose, I, 21; to stand up, 63.

khin, in *kh-khin kh-khin*, which is an intensive doublet of *khin-khin*, the whole meaning 'doing-movement doing-playing', i.e., 'rejoicing'; 1st pers. pl. Imperat., I, 29; Plup. with *khin*, I, 31; Genitive, governed by *khin*, sound, I, 32; Potential, with *phā*, I, 40; Part., with *kh-khin*, I, 42.

khin (also written *khin*) (pronounced *khin*) (Kh. and Sh. the same), to be better; hence, very well, I, 20 (*khin*); much, II, 4 (*khin*). Used to form the comparative degree, thus, *khin di*, better. The thing with which the comparison is made is put in the oblique by prefixing *kh*. The superlative is formed with the oblique of *khin-khin*, *very many*, or of *khin-khin*, *very many*; thus, *khin di kh*, better than; *khin di kh khin-khin* or *khin di kh khin-khin*, better than very many, better than all, best; see 122-123; *khin khin kh kh khin khin*, better than his sister, 221.

khin (Kh. and Sh. *khin-khin*), a shoe (shl.), I, 22.

kh (Kh. the same), how much? how many? *kh khin*, how old? (H.); *kh khin*, how far? 222; *kh khin*, how many? 222.

khin (pronounced *khin*), in *khin-khin*, a shopkeeper, 241; *khin* is a 'market'. I have failed to trace the meaning of *khin*.

khin (Kh. and Sh. the same; but in these languages *khin* means both 'to eat' and 'to drink'). In Khon *khin* is 'to eat', and *khin* (pronounced *khin* or *khin*) is 'to drink'. In *khin*, 70; *khin* (Shl.) eat, I, 12; (Kh. eat), I, 20; *khin*, 49; *khin-khin*, eat, eat, I, 2; *khin-khin*, eat and eat, hence, drunk, I, 6 (*khin-khin* is said to be the same as *khin*); *khin-khin-khin*, caused to eat and drink, I, 18; *khin-khin-khin*, cause to continue to eat and drink, pasture (Imperat.), I, 18; *khin-khin*, (7) person field eat, a cultivator, 64.

khin, in *khin-khin*, ever, at any time, I, 45. The separate members of the compound are said to have no meaning.

khin (pronounced *khin*) (Sh. *khin*), intensive particle; *khin-kh*, very called good, called very good, the best, I, 27.

khin (Sh. the same), back or shaft; *khin khin*, shaft of shoe, I, 14.

khin, a pick, in *kh-khin*, a field-pick, I, 12.

khin (Kh. *khin*, *khin-khin*), arose, not far, nearly, almost, 67.

khin (Khon the same), round (H.).

khin (Kh. and Sh. *khin*), middle, between, III, 15, 70; *khin-khin*, between the two (brothers), I, 2, 4; *khin khin*, in the belly, I, 17; *phā-khwin-khwin*, a half, 222, see *khwin*.

Mén, see *Mén*.

Mén (pronounced *Mén* or *Mén*) (Kh. and Sh. *mén*), to drink, as opposed to *shén*, to eat; *shén-mén*, to eat and drink; for example, see *shén*.

Mén, see *Mén*.

Mén, brightness, III, 11.

m, suffix of the nominative case, as in *hau-m*, I, in I, 17 (*m*), 19 (*m*), 24, 25, 43, 44, 46; II, 6; 245; *ren-m*, we, I, 22; *moat-m*, there, I, 20, 44, 45, 54, 57; *mau-m*, he, I, 6, 8, 10 (*m*), 13, 15, 71, 72, 24 (*m*), 25, 27, 39 (*m*), 40, 41, 50; *po-mai-m*, the father, I, 41; *fat-mai-m*, the son, I, 26; *shai-m*, the son, I, 48; *shu-m*, there, III, 1. The suffix is frequently omitted. It is used before both transitive and intransitive verbs. Kh. has no such suffix. Sh. has not, *shai*, and *shing*. In Sh. *he* means 'a person'.

ai (Kh. *ai*), and, also, even, 95. Used with *shé* to mean 'although'; e.g., II, 4, 12. In Kh. it is similarly used with the participle in *shé*.

ai (Kh. and Sh. the same), a friend.

ai (Sh. the same), only, III, 13.

ai (Sh. *ai*, to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix *ai-gau*, and the Sh. suffix *gau-gau* or *gau*. *ai*; *ai-di-ai*, has become alive and well, I, 30, 34; *ai-ai*, has been, was, I, 22; II, 1, 14; 222; *ai shai-ai ai*, has got him in good health (*shai-ai*, has got), I, 49; *hai ai-ai*, have not disobeyed, I, 44; *ai-ai*, has been, I, 51; *ai* . . . *ai*, has been, I, 52; *ai-ai*, has happened, II, 6; *ai* . . . *ai*, (I) have been, 223. The form is explained by adding *ai* to be, as in *shai-ai-ai*, has arrived, I, 6; *ai-ai-ai*, has come, I, 29; *ai-mai ai-mai ai* . . . *ai*, have been rejoicing, I, 53; a past subjunctive is formed by adding *ai* to the future prefix *ai*, and making the whole a suffix, as in *hai ai-ai-ai*, I should be, 174.

ai-gau, see *ai-gau*.

ai (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in *ai-mai ai-mai*, every time every day, always (I, 50), often (II, 1); *ai-mai ai-mai*, each time very, over and over again, II, 2.

ai, in *ai-mai*, which, I, 47; II, 2. The meaning of *ai* in this compound is last. *ai* means 'a mile', 'a fair', 'a long-necked earthen pot', 'to fear', 'to stare', 'fat'.

ai (Kh. and Sh. *ai*), to fear; *ai-mai-ai*, began to feel fear, II, 13.

ai-mai, in *ai-mai-ai*, see *ai-mai*.

ai-mai (pronounced, and often written, *hai*) (Kh. and Sh. the same), a person, a human being; *ai-mai-pai-mai*, person-male one, a man, I, 1, 11; 51; *ai-mai*, person-female, a woman, I, 2; 52; *hai-pai-mai*, person crowd, a number of people, person, I, 24; *ai-mai-ai-mai*, person relation playmate, a friend, I, 46; *hai-mai*, all person, everyone, II, 14; *ai-mai-ai-mai*, (?) person field out, a cultivator, 22; *ai-mai di-pai-mai*, person good male one, a good man, 129-137; *ai-mai di-mai-mai*, a good woman, 129, 130; often used as a generic prefix or postfix with numerals in counting human beings, as above; as also *shai-mai shai-mai*, see two persons, two sons, I, 1.

tsun, 7 still, quiet, in *tsu-hun* (III, 5).

tsup, a layer, III, 3.

tsu (Kh. and Sh. the same), all; many, III, 17; used as a declension of *tsing* in *tsup-tsu*, all, I, 4, 21, 48, 61; *tsu-tshu*, wasteland, III, 3.

tsik, in *tsu-tsik*, nevertheless.

tsik (Sh. the same), to steal; *tsu tsu tsu-tsik* (Sh. I did not go to steal, II, 1; so, II, 17.

tsik, to transform, III, 7, 13.

tsi-tsing (Kh. and Sh. *tsing*), a monkey (II.).

tsing (Kh. and Sh. the same, Siamese *tsing*), the back, 42; *tsi tsing* side, on his back, 222; *tsi-tsing*, behind, 91; *tsi-tsing* *tsu tsu* not soon-out, after not many days, I, 4; *tsu-tsing* *tsu-tsu*, on back, i.e., after sunset, II, 7; *tsing* *tsu*, after you, 229; *tsu tsu-tsing*, again after-back, and, thereupon, then, I, 16.

tsing (Kh. and Sh. the same), the jack-frail tree. See *tsu*.

tsing, power, in *tsi-tsing*, wide power, God, 68.

tsip (Kh. and Sh. the same), to hide, conceal; Infinitive of purpose, *tsip*, to hide, II, 14.

tsu (Kh. and Sh. the same), to say; *tsu tsu*, said word, said, I, 2; *tsu tsu*, say word, statement, II, 16; *tsu-tsu-tsu*, say word speak, see *tsu*, I, 13, 42.

tsu (Kh. and Sh. the same), about (II.).

tsu (Sh. the same), a statement, II, 2; to address a person, say (usually to a superior); *Tsu, tsu tsu-tsu*, said words (to the polling), II, 19; *tsu-tsu-tsu* (*governed by tsu* in the preceding clause), will say word speak, will say, I, 13; *tsu-tsu-tsu* (*written tsu*), said, I, 42; *tsu-tsu-tsu*, word come say, a mass pronoun for *tsu*, word, I, 44.

tsu (Sh. the same), spirituous liquor, I, 4.

tsu, in *tsu-tsu-tsu*, even, at any time. The separate members of the compound are said to have no meaning.

tsu, in I, 42, incorrect for *tsu*.

tsu (Kh., Sh. and Siamese *tsu*), iron, 44.

tsu, in *tsu-tsu*, a male paid servant, I, 14, 21, 50. *tsu-tsu* is 'a female paid servant', *tsu* meaning 'slave'. In Sh. a servant or slave is *tsu*, of which *tsu-tsu* is a synonym; *tsu* in Sh. also means 'a servant', and *tsu-tsu*, the subjects of a prison. *Tsu* is certainly a female prefix, and hence *tsu* is probably a male one. Cf. Kh. *tsu-tsu*, child.

tsu, to tend, take care of; Imperfect, *tsu*, I, 12; *tsu-tsu*, grass-land, a shepherd, 59.

tsu-tsu (Kh. *tsu-tsu*), a child, 54, 228.

tsu (pronounced *tsu*) (Kh. and Sh. the same) an arrow (II.).

tsu (pronounced *tsu*) (Kh. the same), to run, 53.

tsu (so Kh., Sh. and Siamese), the tongue, 41.

tsu (pronounced *tsu*) (Kh. and Sh. the same), light, not dark (II.).

tsu, cattle; *tsu*, pl., *tsu tsu*, 229; in compound with *tsu-tsu*, *tsu tsu* means 'cattle and small property', and the whole compound *tsu-tsu-tsu* means 'property' (Sh. *tsu-tsu-tsu*). See *tsu-tsu*.

tsu (Sh. the same; Kh. *tsu*), row, strips (II.).

tsi (Sh. the same), to be ruined, *tsi-tsi*, becomes discoloured, I, 8; *tsi-tsi* *tsi-tsiang*, becomes discoloured, become ruined, become, spent, I, 8; *tsi-tsi* *tsi-tsi*, I have not discoloured, I, 44.

tsai (Kh. and Sh. the same, Siamese *tsai*), a child, son, I, 8; *tsai*; *Yen. tsai* *tsai*, I, 40; *Yen. tsai-tai*, I, 47; *tsai-tai*, a son, I, 1, 20, 21, 22, 23, 24, 25, 26; *Yen. tsai-tai*, I, 24; *tsai-tai*, a daughter, 26, 120; *tsai*; *tsai-tai*, one year first-born, eldest son, I, 41; 'son' is *tsai-tai*; 'his son' is usually (223) *tsai-tai*, not *tsai-tai*, as we should expect.

tsai, preposition of the oblique, 124, 125, 112, 113, 122, 127, 222, 223, 242; used in oblique of comparison (see 222), 123, 126; *tsai-tai*, the same, II, 3, 22, 23.

tsai (pronounced *tsai*) (Kh. and Sh. the same), air, wind (H.).

tsai or *tsai* (Northern Sh. *tsai*, Southern Sh. *tsai*), what comes last, after; *tsai-tai*, after behind, afterwards, I, 10. *Tsai-tai* is H. I, 2, see *tsai*.

tsai (pronounced *tsai*) (Kh. and Sh. the same), great, large.

tsai (as in Kh. and Sh., Siamese *tsai*), removed, one, I, 45; III, 19; 1; used as the indefinite article, a, a certain (following the noun qualified), I, 1, 11, 20, 22, 49; II, 3, 10, 11, 14; III, etc., 123, etc., 220.

tsai (Sh. the same), to scum, dash, plaster, covering, 224, III, 10.

tsai, in *tsai-tai*, an instant, III, 2, 12.

tsai (Kh. and Sh. the same), blood (H.).

tsai (Kh. the same), hot (H.).

tsai, an son, 74. Possibly this word should really be *tsai*, a horse.

tsai (Kh. *tsai*, Sh. *tsai*), negative particle; *tsai-tai-tai*, did not see, II, 12, 13; I; Kh. *tsai* is used only in conditional and interrogative sentences.

tsai (Kh. and Siamese *tsai*, Sh. *tsai*), to come, 20; *Yen. tsai*, come, 227; *Imperial tsai*, come, I, 22; *Part. tsai-tai*, come back, I, 24; *tsai-tai*, come outside, I, 41; II, 18; *tsai-tai*, come, II, 18; *Part. tsai-tai*, has come, I, 27. In the second specimen the root is uniformly, but wrongly, written *tsai*. The word is frequent in compounds; *tsai*, *tsai-tai*, take come, bring, Imperial, I, 22; *tsai-tai* to fetch, II, 3; *tsai-tai-tai* . . . *tsai*, want want come, want, I, 21; *tsai-tai-tai* (quick come withness soon to); *tsai-tai-tai*, as soon as (only now) arrived, I, 47; *tsai-tai-tai* arrived, I, 24; *tsai-tai*, come want, come, II, 10; *tsai-tai-tai*, want come say, a more pleasant for *tsai*, word, I, 44; with regard to *tsai-tai-tai*, above, cf. Kh. *tsai-tai*, come. *tsai-tai*, when appended to another verb, usually gives the idea of progression.

tsai (spoken with a long tone) (Kh. and Sh. *tsai*, with an abrupt tone; Siamese *tsai*), a horse, 22; *tsai-tai*, a male horse, 125, 140; *tsai-tai*, a mare, 120, 142; *tsai-tai*, as a horse, 220.

tsai (spoken with an abrupt tone) (Kh. and Sh. *tsai*, with rising inflection, Siamese *tsai*), a dog, 70; *tsai-tai*, a male dog, 144, 145; *tsai-tai*, a bitch, 147, 149; *tsai-tai-tai*, even, at any time, I, 44. The separate members of the compound are said to have no significance.

tsai, postposition. This word is frequently used as a suffix to denote any case except the nominative; *tsai*, *tsai-tai-tai*, of that country, I, 11; *tsai-tai*,

by me, II, 4; *in* *lee-mai*, before me, 219; *lee-mai* *po-si*, I am beaten, literally, beats me, 201, 222, 233, 294; as a genitive, only as a genitive, absolute, as in *lee-mai*, mine; *ree-mai*, ours, 14, etc.

mai (Kh. and Sh. the same), wood, tree, III, 1.

mai (Kh. and Sh. the same), a fruit; *mai-mee-may* (Sh. *mai-may*), a mango, II, 17. The word is used before the name of any tree to denote its fruit; thus, *mai-ting*, jack-fruit.

mai (Kh. and Sh. the same; Siamese *mai*, used only contemptuously, the plural form, *ihai*, being used as a respectful singular), pron., he (20), she (II, 4, 18), it (I, 14). The plural is *ihai* or *mai-ihai*, q.v. Nam, *mai* (ha) I, 13, 15, 39; II, 14; III, 18; 193, etc., 222, 233; (she) II, 12 (ha); (it) I, 22; *mai-ihai*, I, 6, 8, 10 (ha), 13, 15, 21, 22, 34 (ha), 35, 37, 39 (ha), 40, 49; in I, 1, *mai*, as the subject is inserted between a verb and its terminative. I am informed that this can only be done when the subject is masculine; *lee-mai* (him) I, 22, 39; III, 14; 229; (her) II, 12; Dat., (given) to him, I, 13, 49; 224; (my) to him, I, 15, 50; *mai-lee-pa*, towards her, II, 13; *lee-tai* *mai*, from him, 211. The Genitive absolute is *mai-mai*, 22; the dependent genitive usually follows the noun which governs it; thus, *po-mai* *mai*, his father, I, 23; *lee-mai-lee-mai*, his son, I, 24; *stam* *mai*, his compound, II, 6; *siang* *lee-mai*, on his body, I, 27; *mai-mee-may* *mai*, his mango-fruit, II, 17; sometimes it precedes, as in *mai* *lee*, his son (to distinguish from *lee-mai*, son), 225; *mai* *sin*, (his) his house, II, 2; *mai* *chay*, her owner, II, 4; *si* *mai* *sin*, to his house, II, 6; *mai* *chay* *mai-may*, his grown up younger sister, II, 9; *mai* *sin*, his younger sister, II, 10; *mai* *mai-may* . . . *mai* *mai-may*, his brother . . . his sister, 221.

mai, a phonetic particle, said to give the idea of respect, added to *mai* names of relationships. The corresponding feminine word is *may* (234); *po-mai*, a father, I, 2, 3, 13, 22, 23, 24, 26 (*mai* *po-mai*, thy father), 41, 49; *mai* *mai-mai*, thy younger brother, I, 37; *mai* *mai-mai*, his brother, 201; *lee-mai*, a son, I, 1, 10, 24, 25, 26, 28; 15, 222, 223.

mai, Bhandi, III, 19.

mai-may, in *mai-mee-may*, a mango, see *mai*.

mai (Kh. and Sh. the same; Siamese *mai-may*), (also written *mai*, 201, the present of the second person. The plural is *mai*, q.v. Nam, *mai*, thou, I, 3, 21; 10, 123, etc., 229; *mai-lee*, I, 20, 41, 45, 51; *mai* *lee-mai*, in thy presence, I, 19, 20; *long* *mai*, behind thee, 219; the genitive usually follows the governing word, as in *lee-mai* *mai*, thy son, I, 20 (also *mai* *lee-mai*, see below); *plai* *mai*, thy order, I, 45; *lee* *mai*, thy son, I, 47; *mai-mai*, thy younger brother, I, 33; *po* *mai*, thy father, 222; sometimes it precedes, as in *mai* *lee* *mai* (see above), thy son, I, 20; *mai* *mai-mai*, thy younger brother, I, 37; *mai* *po-mai*, thy father, I, 38; *mai* *siang* *lee*, all thy gold, I, 49; *mai* *sin*, thy name, 229; the Dat. is *mai*, I, 42 (see *mai* *sin* *mai*); to thee.

mai (Kh. and Sh. the same, Siamese *mai*), a mother, 45; feminine suffix used with domestic animals, the corresponding masculine suffix being *thai*; *lee-mai*, a cow, II, 2, 3, 1, 9; 142, 143; *mai-mai*, a mare, 129, 141; *mai-mai*, a bitch, 147, 149; *po-mai-mai*, a she goat, 151; *lee-mai-mai*, a she deer, 154.

ai, a feminine suffix (like *tiang*) used with human beings, the corresponding masculine suffix being *pi*; *hai-ai*, person female, a woman, I, 7; 22; *hai ai ai*, a good woman, 126, 127; *ai ai*, to take a woman, to marry, to married to, 223.

ai, a verb substantive, generally used only with the negative; *hai ai*, (I) am not (worthy), I, 26, 25; *gai ai*, was not, III, 1, 2, 4; Imperative (affirmative) *ai*, become, III, 10.

ai *ai*, two *ai*'s.

ai *ai*, *ai* (Kh. and Sh. *ai*, *Shanay ai*), a cat, 71.

ai-ai-ai, in *ai-ai-ai-ai-ai*, a surge, see *ai*

ai *ai*, a count, 73.

ai (Kh. and Sh. *ai*), a pig, I, 12, 14.

ai (Kh. and Sh. the same, *Shanay ai*), the hand, I, 23; 22; *hai ai*, in (her) hand, II, 11.

ai (Sh. the same), time, I, 48; III, 2; *ai-ai* *ai-ai*, every time every day always (I, 62), often (II, 5); *ai-ai* *ai*, each time many, over and over again, II, 5; *ai-ai-ai*, before place time, as usual, II, 8; *ai-ai*, thus this, then, II, 9; *ai-ai*, beginning-time, in the beginning, III, 1.

ai (Sh. same), to be happy, rejoice; *hai ai* (*ai*) *rejoicing*, I, 26; *ai-ai*, rejoicing, see *ai*.

ai (Sh. the same), past time; *gai ai ai*, your time past-time, for (how many) years, I, 41.

ai (*pr. ai*) (Sh. the same), first, III, 4.

ai-ai (Kh. and Sh. the same), a country, III, 3, 8, 12, 16; *gai ai-ai*, foreign country, I, 8; *hai ai-ai-ai*, in that country village, in that land, I, 9; *hai-pai-ling hai ai-ai-ai*, a mass of that country, I, 11.

ai (Kh. and Sh. the same), the face, countenance; *ai-ai*, before; *ai-ai*, before the face, before; *ai-ai* *ai-ai*, before then, I, 12, 21; *ai-ai-ai*, before (previous) place time, as usual, II, 8; *ai-ai-ai*, before, in the presence of, 90.

ai (Kh. and Sh. the same), thick, not thin, III, 8.

ai (Sh. the same), a field; *ai-ai*, a field-plot, I, 12; *ai-ai*, field-land, field, I, 22; *hai-ai-ai*, a wilderness, see *ai*, 22.

ai, a suffix of the future, used instead of the prefix *ai*, with *gai-ai*, I, 18; *ai* to be used except with this verb. Probably the same as *ai*, before.

ai (Sh. the same), very, exceedingly; *ai-ai-ai*, many very, very many, I, 4.

ai, a forest, III, 4.

ai (Sh. Kh. and Sh.), this; *ai-ai*, place this, now, I, 23; here, 222; *ai-ai-ai-ai*, on account of this, in order that, I, 44, 22; *ai-ai*, from this, then, II, 2; today, 224; *ai-ai*, from this, then, thereon, II, 11; *ai-ai*, here; now, I, 8, 24; III, 10; *ai-ai*, at now, now, I, 17; *ai-ai-ai*, what now, when, I, 8, 12, 22; *ai-ai-ai-ai*, because, I, 22, 23, 23; therefore, I, 45, see *ai*; *ai-ai-ai*, now, I, 31; *ai-ai-ai* *gai ai ai ai*, what your time past-time now, for how many years, I, 41.

ai, a particle signifying unexpectedness; *gai-ai-ai*, going unexpectedly, II, 11.

ai (Kh., Sh. and *Shanay ai*), water, 62; *ai-ai-ai*, a water-pot, II, 11.

nén (Kh. and Sh. the same), wary, I, 8; II, 8; *nén* or *nén mén* is used to form the superlative, 134, 135, see *sh*.

nén, shén (of an accusation), II, 1.

nén (Kh. and Sh. the same), proven, that: *á-nén, shén* (prob.), II, 7; 249; *sh-nén shén, shén wéi*, II, 15; *á-nén fén, shén fén*, 550; *á-nén shén*, the price of that, 223; *á-nén rún, shén fén*, 222; *pá mén*, on account of that, III, 13.

nén (Kh. and Sh. the same), to sleep (II).

nén for *ding* (I, 26), see *ding*.

nén (Kh., Sh. and Sincan the same), to sit, III, 4, 14; 79; *nén w*, is sitting, 254.

nén (Kh. and Sh. the same), adj. of what sort?; III, 13, 22; like that, III, 1; adv., so; *pá-nén-wéi*, on-account-of as this, in order that, I, 46.

nén, a girl, II, 10; 131.

nén (Kh., Sh. and Sincan the same), a man's younger brother (I, 4, 23; 40) or sister; *nén-mén*, a younger brother, I, 27; 131; *nén-shén* (II, 9; 122) or *shén-nén* (34), a younger sister; *pá-nén*, a younger brother (II, 3); *nén-shén*, an adult younger sister, II, 15, 16; 235.

ding (Kh. and Sh. *píng*; also written *jíng*, I, 14, see *jíng*), to be, continue, 122—179; *Pén, ding*, (the middle) is (in the house), 209; used as a particle to denote continuance, *sh-wéi-shí-ding*, take that person continue, keep, retain (imperfect.) (have wrongly written *nén*), I, 20.

nén (Sincan and Lao the same), cold (II).

nén (?) Sh. *upén*, contrasted), in *ge-nén*, a guest, 126; in Sh. *ge-nén* is 'a long-past'.

nén (Kh. and Sh. the same), cracked (II).

nén (Kh. and Sh. the same), light, brilliancy, III, 21.

nén, in *sh-nén*, a deer, 132—134.

nén, the younger, in *sh-nén*, a younger child, I, 1, 8.

nén (Sh. the same), to hear; *nén*, he heard, I, 25.

nén (Kh. and Sh. the same; Sincan *upén*), silver, 46.

nén, far, distant, I, 29; 214.

nén, in *nén-shén*, also, 140.

nén (Kh. Sh. Sh. *nén*), a finger; *nén*, on (his) finger, I, 28.

nén or *nén* (Kh. and Sh. *nén*), above, on; *nén-shén*, above the head, against, I, 22, 28; *sh-nén*, on the tree, II, 15; *nén líng mén*, on tree back, 217; *nén shén*, on the top of a hill, 222; *nén-shén-ding*, on a horse, 239.

nén (Sh. the same), small; *á-nén rún wéi*, that small house, 222.

nén, see *nén*.

nén (Kh. and Sh. the same, Sincan *nén*), a bird, 79; *nén-shén*, a dove.

nén (Kh. and Sh. the same), to put on (clothes); *nén-ding*, put on (clothes, etc.) (imperfect.), I, 22 (34), 23.

ding (Kh., Sh. and Sincan *píng*), a female, a woman, 22; used as a suffix or prefix denoting sex of human beings; the corresponding masculine suffix is *mén* (Kh. and Sh. *shén*), or *shén*; *shén-ding*, a female servant, I, 14; *nén-ding*, II, 9; 221 or *nén-ding*, 54, a sister; *shén-ding*, a daughter, 54, 119—118.

upén-shén, an ant (II).

a, added to *jae*, to make the suffix of the pluperfect, I, 9, 28, 49; II, 4; 129; added to the present participle in *sh*, makes a past participle, *poi-shi*, going; *poi-shi-a*, gone, 129.

a (cf. *Sh. sh*), sign of interrogation, I, 42.

ai, a particle signifying continuance; *hai-ai-shi-shi*, to give continually to eat and drink, to feed regularly, to pasture, I, 12. Cf., however, *ai*, to feed.

ai (*Sh. the same*), to feed, III, 6.

ai, sweet (II.).

ai (*Sh. the same*), a side; *shai-pai*, place-side, towards, II, 12.

ai, to graze; *Fre. Del.*, *pa-i*, is grazing, 129; *pa-shi*, grass land, a shepherd, 59.

ai (*Sh. the same*), to accompany; *poi-shi*, accompanied mutually, had mutual intercourse with, I, 7.

ai (*Sh. and Shansu the same*), to go, march, walk; *Imperat. poi*, 77, 122; *Past. poi*, II, 1; *poi-shi*, I, 2; II, 1, 6, 17; *poi-shi*, I, 11; *poi* . . . *jae*, I, 22; Participle, *poi-mai-shi*, going unexpectedly, II, 12; compounded with *sh*, to go, usually with the idea of haste; *Pst.*, *poi-shi-ai*, will go, I, 16; *Pst.*, *poi-shi-mai* . . . *jae*, went and came, went to, I, 21; *poi-shi-jae*, went, II, 7; *poi-shi-ai*, to run (II.).

ai (*Kh. pi* and *Sh. poi*, only used in prohibitions), not; *poi-mai*, was not, III, 1, 2, 4, 14.

ai (*Kh. Sh. and Shansu the same*), a hundred, 12.

ai (*Sh. the same*), the mouth, 24.

ai (*Kh. the same*), to return, come back; *ai-mai*, come back, come home, I, 24.

ai (*Kh. the same*), to divide; *Imperat. ai*, I, 2; *ai-shi*, began to divide, I, 2.

ai, the meaning of this word is unknown. In *Kh. ai-shi* has means 'what and?' *Ai* occurs in *ai-shi* (? what-much), which is used as a relative pronoun; e.g. I, 14, (*shu hui-shi*) which (he gave to the natives); *ai-shi* *hai-shi*, the son who (ruined the substance), I, 47; *ai-shi* *ai-shi*, the cow which (I bought), II, 2. Other meanings of *ai* are 'and', 'to divide', 'to turn round', 'to hold', 'bloodless'.

ai-pai (*Sh. the same*), to be ruined; *ai-shi-pai*, became ruined, I, 2; *ai-shi* to *ai-shi-pai*, spent, I, 2.

ai (*Kh. and Sh. the same, Shansu ai-shi*), a god; *ai-shi-pai*, a god, I, 42 (*Sh. ai-shi*, a legend); *ai-shi-pai* *shai*, a to-god, 129; *ai-shi-pai* *ai*, a to-god, 121.

ai, see *pi*.

ai-shi (*Kh. ai-shi-pai*, ? *Sh. ai-shi*, a covering, a veil-cloth, a cloud), the sky, heaven, I, 12, 22; III, 1, 4; (*Kh. ai-shi*, a cloth), a garment, I, 27 (*shu*); *ai-shi* (*Sh. ai-shi*), God, III, 19; *ai-shi*, God, III, 7, 12, 19, 20.

ai-shi (*Kh. and Sh. the same*), to divide; *ai-shi-shi-shi-shi*, half, 122, see *shu-shi*.

ai-shi (*Kh. and Sh. the same, Shansu ai-shi*), fire, 25.

ai-shi, a bush, I, 10, 49.

ai-shi, an order, II, 11; *ai-shi-shi-shi* *shai*, to give order word, to command, to order, I, 12, 20; *ai-shi* *shai*, thy order, I, 49.

ai-shi (*Kh. and Sh. the same*), poor, poverty; *ai-shi* *ai-shi*, to find on poverty, to be poor, to be destitute, I, 19.

ai-shi, narrow; *ai-shi* *ai-shi*, in great narrow, I, 47 (? connected with *Sh. ai-shi*, to suffer bereavement).

- phān*, to cut; as doublet in *khā-phān*, cut out, to cut, see *khi*.
phāng, near; *phāng cūn*, near the house, I, 84.
phā (Sh. *phā* to spread out), to persuade, III, 84.
phāi (Sh. the same), to cut, via; Past, *phāi*, sliced, I, 13, 24.
phāy (Sh. *phā*, a flat stone), a rock; *kān phāy phāi*, a mass of white rock, Mount Mōra, III, 16.
phāw (Sh. *phāw*), to go, walk, IT; *phāw-kāi*, went, II, 8; *shāng phāw-jān-sh*, if (I) had gone, II, 9; *phāw*, (used) to go, II, 4; *phāw* . . . *jān-kāi*, (I) have walked, 224.
phāw (Kh. and Sh. *phāw*), Interrog. pron., who?, 59; *kā-kāi phāw*, whose leg?, 229; *kāi phāw*, from whom?, 240; *phāw-nāi*, what now?, when, I, 8, 14, 21; as an indef. pron., *phāw nāi-sh*, a certain field, I, 12; *phāw kām-phāng*, what multitude of persons, how many persons, I, 16; *phāw lān*, no one, I, 14; *phāw jōi nāi*, there was no one, III, 4; *phāw jōi*, the same, III, 14.
phāi (Sh. *phāi*, Siamese *phāi*), a ghost (II, 14): a devil (31); an inferior deity, III, 11.
phāyng (Sh. the same), to be many; used as a suffix to form the plural as *kān phāyng*, persons, I, 10.
phāwn (Kh. and Sh. *phāwn*, Siamese *phāwn*), hair, 20.
phāyng (Kh. and Sh. *phāyng*, a bee), a honey-suckle, III, 12, 22.
phā (Sh. and Siamese the same, in Kh. *phā* is used to designate the male of birds) a man, a male person; used as a suffix of gender for human beings, the corresponding feminine suffix being *nāi*; *phāi-lāng*, here used as a generic word with a numeral, a male, I, 30; *kān-phā*, person male, a man, I, 7, 11, 11; 31; *kān sh phā*, person good male, a good man, 119—120; *phāi-nāi* *kān-shān*, male older son, the older son, I, 32.
phāi (Kh. and Sh. the same), to float; *phāi-phān jōn*, he floated on-oil-sky, became indigent, I, 10.
phāi (Kh. and Sh. the same), white, III, 10; *sh phāi* *nāi*, the middle of the white horse, 225.
phāi-rāi-rāi, (Kh. and Sh. *phāi-rāi*, cf. Burmese *hā-rāi*, pronounced *phāi-rāi*) God, 43, Cf. *phāi*.
ph (Kh. and Sh. the same), a year; *kān-phāi-nāi*, not your first-born, oldest son, I, 41. *ph-shāng ph nāi nāi nāi*, what year time past-time now, for how many years, I, 40; *rāi-phāng*, before year-one, a year ago, II, 9; *shāng ph ph*, eighteen years (old), II, 10.
ph (Kh. and Sh. the same, Siamese *phā*), an older brother (I, 3, 4; 40) or sister; *ph* . . . *kāi*, older brother, I, 2; *ph-shāng*, older sister, 20.
ph (Kh. the same), fat (II).
phā (Kh. *phāng-kāi*), the son, 22.
phā (Kh. and Sh. the same), to be, exist, become, III, 11, 12, 13, 22; *phā*, was, III, 1, 7, 12, 19; *phā-jōn*, it was (existed), 11, 7; *phāi-kāi*, it happened, II, 9; used to form potential verbs; *kān-shān phā kām-shān*, (that) I may be able to refuse, 22, (that) I become to refuse, I, 40; *kān phā-nāi*, I may be, 117; *kān phā-phā*, I may strike, 224.

pít (pe, *pef*) (Kh. Sh. and Siamese the same), eight, 8; *shíp pít*, eighteen, II, 16.

pít (pe, *pef*) (Kh., Sh. and Siamese the same), a duck, 79.

pítá (Sh. and Kh. *pit*, Siamese *pítá*), a fish (H.).

pítat, time (H.).

pítang, clear; [*shí-shí-shíng*], gladness mixed clear, his mind (would) have been glad and clear, he (would) *híu*, I, 13.

po (Kh. and Sh. the same), to strike, beat, 53; Imperial, *po*, 113; *po-shí*, 226; Participle, *po-shí*, 177, 178; Pres. *po*, 179—184; Pres. Def. *po-shí*, *po-shí*, was striking, 181; Imperf. *po-shí-jau*, was striking, 182; Past, *po-jau*, struck, 183—186; Part. *po-shí*, have struck, 228; Imp. *po-jau-o*, had struck, 193; Fut. *shí-po*, shall strike, 193—206; Potential, *shí-po*, can strike, 194; Past Conditional, *shí-po-jau*, should strike, 208; Pastre name as Antire, 223—224; *po-tai*, to kill (H.).

po (Kh. *po*, Sh. *pít*, Siamese *po*, pronounced *pítá*), a father, 46; Nom. *po kau*, my father, 223; Voc. *po ai*, I, 2, 10, 24; Dat. *ai po*, 102; *ai po kau*, (will go) to my father, I, 18; Att. *shí po*, 194; Gen. *po*, 102; *po mai rín*, your father's house, 223; Pl. *shíu po*, 103. Properly takes the phonetic suffix *ma*; Nom. *po-ma*, his father, I, 28; *mai po-ma*, thy father, I, 28; *po-ma-shí*, I, 41; Dat. *po-ma*, I, 2; 42; *ai po-ma*, I, 22; Gen. *kau po-ma*, my father's house, I, 10.

poi (Sh. *poi* or *poi*), to crowd, be more; hence, *cor*], and, moreover, I, 1, 3, 4, 17, 19, 21, 24, 26, 27, 28; 223; again, I, 28, 24; III, 9, 10; *poi-shí*, and before, and, I, 26, 26, 31, 34; *poi-shí-shíng*, again after look, and moreover, I, 30.

pó (Kh. and Sh. the same), on account of; *pó-shíng-mai*, on account of, as this, in order that, I, 43; (it is right) that, I, 42; *pó-ma*, on account of that, III, 12.

poa (Sh. the same), prep. beyond; *poa-shíng*, beyond a country, a foreign country, I, 6.

póu, world; *ai póu*, place of world, world, III, 2, 77.

rá, much (H.).

rá, in *póu-rá-shí-rá*, q. v.

rai (Kh. *rai*), to lose; *rai-shí*, lose process, lose; *rai-shí-jau*, lost, I, 7; *rai-shí*, lost, I, 43; II, 2; *rai-shí*, was lost, I, 30; *rai-shí-jau*, was lost, I, 34.

rái (Sh. *rai*, Siamese *rái*), compassion, I, 23.

rán, *rán*, deserted, confused, alone, nom. *rán-shí*, III, 1; *rán*, III, 10.

rán (Kh. and Sh. *ráu*, Siamese *rán*), hot (H.).

ráng (Kh. and Sh. *ráng*), a bell, bell-like.

ráng (Kh. and Sh. *ráng*), to call out, shout; *ráng*, addressed, I, 41; *ráng-shí-shí*, shouted out loudly, II, 12.

ráng (Sh. *ráu*), to uphold, sustain, III, 14.

ráng-shí, to connect; probably from *ráng*, to arrange (Sh. *ráng*), and *shí*, mutually.

ráp (Sh. *ráp*), to encircle, bind; *ai-ráp-shí-ráp*, take bind process continue, take and keep (me), make (me a servant), I, 26; *shí-ráp-shí-ráp-shí*, joined bind pure round place, a finger-ring, I, 22.

rao, in the air, unsupported, III, 12, 22.

ree (Kh. and Sh. *lee*, *Shawnee ree*), we, the plural of *lee*, I; *Neen*, *re-ne-lo*, I, 60; *ree*, 17; *ree*, *re-ne-lo*, 10.

and without one.

rið (3rd, 4th, German *riß*), to tug, call; *rið*, (he) called, summoned, I. 15; *rið-má*, to call and come, to entreat; *riðing rið-má*, addressed and restrained, I. 41.

rel, a relation; bin-rel-dal, relations and pluratives, *Science*, 1, 48.

ring (Eh, and Eh, sing. pr. Amer), a *Monocotyl.* III, 8, 19.

re (Eh. and Sh. 34, Shumen find); the head, 40; *ad* re, on the head, against; *pid* *ad*-*re*, agitated heaven, I, 13, 34; *prog.*, before; *re* *ju* *long*, before your ear, one year ago, II, 2.

et. la. know, III, 10, 11 : *etiam*-*etiam*, not word know, assumed I. 10

and 1980s, and the 1970s and 1980s.

vib (pronounced vib) (CE, M, and Siemens Ltd), reversed str. 5

rós (Kh. and Sh. Jón, *Silene rosea*), a house, 47; rós, in the house, I, 18, 42; 238; rós, into the house, I, 40; máis rós, (to) his house, II, 2; áian rós, in the house, 226; áian 2-áian rós, in that house, 227; pólun rós, near the house, I, 34; rós áll, outside the house, I, 47; rós, in the house, II, 4; á máis rós, in his house, II, 6

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

abot (Kh. and Gh. *ab*), far, 69; *ab-abot*, how far, 222; *abot-ot*, far (distant), a long way, 104.

shat (Kb. and Sh. the same), a rope; Instr., *shig shat*, (bind him) with a rope.

alides (Eh, and Sh, the same. However also, several, three, 3

sāng or *sāng-lá* (Kh. and Kh. *sāng* or *sāng-né*), coordinational conjunction, II, 17, 6 (*sāng-lá*); 8 (*sāng*); PT: with *sāng* in sporadic I, 19 (*sāng-lá*); *sāng-lá*, as II, 17, 18; *láp-sāng*, *lōwəng*-marker process, what P, 1, 20; M, 220: how many P, 1, 43.

¹ 114, 115: *jak-mak* *shing-shin* *one* *two* *persons* *one* *one* *1* 1.

about (Kh. and Sh. also), a grown up young woman, II, 4, 15; long-shed, basket young-woman, a basket, I, 49; adapted-shed, an adult younger sister, II, 15, 16; 223.

about (Kh. *Alas*, Kh. *about*, to enter; *about-a-hot*, has entered, was in, I, 33). See *Alas*.

also (T), and its also. *Stinson et al.*, personal communication, 17

śiśīṅ (pronounced *śiṅ*) (Kh. the same), to use, make use of: *śiśīṅ-śiṅ*.
I used watching, I used to watch, II, 4. The separate parts of the compound are not combined.

ait (Kh. the same), a particle used as a suffix giving an infinitive participial force to the verb, usually, but not always, that of the present; *ait-ait*, dying, I, 17; *ait-ait-jan*, was dying, I, 80; *put-ait-ait*, going, was probably, II, 12; *sting-ait* or *it-ait*, being, 178; *having been*, 171; *go-ait*, being, 177; *having been*, 178; *put-ait*, going, 218; *put-ait-ai*, gone (as is a particle of past time), 209; the infinitive force of the particle is well seen in *put-ait-jan-ait* (to see if the cow) had gone, II, 2; *ait-ait*, although, II, 12.

aii, a particle optionally added to the imperative: *hai-aii*, get, 237; *po-aii*, look, 238; *aii-aii-hai-aii*, look, 238; *hai-aii-aii*, draw water (aim), 237.

aii (Kh. and Sh. the same, Siamese *ai*), numeral, four, 4.

aiing (pronounced *aiyng*), a ray of light, III, 21.

aiip (Kh. and Sh. the same, Siamese *aiy*), numeral, ten, 10; *hai-aiip*, five tens, 25; 10; *aiip-pai* (get), eighteen, II, 10.

aiu, a complaint, II, 1, 2.

aiu, to wish; *aiu-aii*, ask wish, (I) ask that, I, 2.

aiu, in III, 2, seems to mean 'or'.

aiu (Kh. and Sh. *aiu*, Siamese *ai*), pronoun of the second person, plural, you, ye; 22—23; 100; *aiu*; *aiing aiu*, your property.

aiuk (Kh. and Sh. the same), ripe (II.).

aiuen (Kh. and Sh. the same), near, said (II.).

aiuen (Kh. and Sh. the same), the grounds round a house, a compound; *aiuen aiuen*, into the compound, II, 8, 10.

aiung (Kh. and Sh. the same, Siamese *aiyng*), high, lofty, 123; *aiiung aiung* look higher than, 124; *aiiung aiung aiuen aiuen*, highest, 127.

aiung (Kh. and Sh. the same), to take away (II.).

aiung (Kh. and Sh. the same), the mouth, 30; *aiung-aiuen*, to be silent (II.).

ai, to feed; (*ai-aiuen-ai*), began to feed there, II, 12.

ai, (Kh., Sh. and Siamese *ai*), the eye, 56.

ai, in *poi-ai-ai-ai-ai*, q.v.

ai (Kh., Sh. and Siamese the same), to die, 53; *hai-ai*, dying (participle used as present tense), I, 17; *hai-ai-aiyue*, was dying, was dead, I, 50; *hai-jai*, died, I, 53; *po-ai*, to kill (II.).

ai, a playmate, a companion, I, 67.

ai (Kh. and Sh. the same), near, 37.

aii, to become; *aii-hu iai-ping*, become diminished because rained, house, spent, I, 8; *aii-ip-aii*, become famine misery, I, 9.

aii, misery, I, 9, see *proceeding*.

aii, to accretive, III, 10.

aii, apparently a numeral suffix used with rapous; *ai-pai-ai-ai-ai*, rapous two places, two rapous, 232.

aiu (Kh. and Sh. the same), low, not high (II.).

aiu (Sh. the same), a place; *hai-aiu*, from, see *hai*.

aiyng (Kh. and Sh. the same), with, in company with, II, 11; with, by means of; *aiyng aiia*, (hand) with a cudgel, 228; *aiyng aiia*, (hand) with a rap, 232.

aiyng (Kh. and Sh. the same), to put, place; *aiyng-aiyng*, the same; *aiyng-aiyng* (imperat.), place, I, 77 (*ai*), 18.

aiyng (Kh. and Sh. the same), all, I, 5, 7, 9; II, 14; 134 (see *aiyng* *aiyng-ai*, all all, all, I, 4, 40, 51; *aiyng-ai*, all all, all, III, 2; *aiyng-ai*, III, 12, the same.

aiyng (Kh. and Sh. the same), a road; *aiyng ai*, road distant, at a distance on the road, I, 24.

aiyng (*ai*, Sh. *aiyng*, to water, to pour water on), a pot; *aiyng-aiyng*; a water-pot, II, 11.

aiyng (Kh. and Sh. the same, Siamese *aiyng-ai*), the belly, 43; *aiyng aiyng*, to fill the belly, I, 14; *aiyng aiyng*, within the belly, I, 11.

dua, a horse (H.).

dua (Kh. and Sh. the same), down, not up, III, 9; 98; *du-fai du-sia dua*, under that tree, 220; *dua-pai*, bottom between, below and above, earth and heaven, III, 1.

du (Sh. the same), set up, establish; be established, be; *du-fan*, was, III, 2, 3, 3, 17.

duin (Kh. and Sh. the same), to ask, enquire; *duin-duin-er*, ask word known, enquired, I, 33.

duin (Kh. and Sh. the same), to be old; *du duin*, how old?, 221.

duik (Kh. and Sh. the same), a male animal; a masculine suffix used with locational animals, 123, 143, 144, 144, 145, 145, 144, 145.

duin, to fill; *duin-fai sin-fai duin duin*, if he could have filled his belly, I, 14.

duin (Kh. and Sh. the same), a jungle, forest, III, 5.

duin, very, I, 30.

duing (Kh. and Sh. the same), to arrive; *du-fuing*, came arrived, arrived, I, 34, 47; although the root *duing* means 'arrival', it is never used without *du* prefixed.

du, to stand up (H.).

du (Kh. and Northern Sh. the same, Siamese *du*; Southern Sh. *du*), a place, situation, III, 8, 17; *du-mai*, place this, now, I, 33; a prefix used to form (1) the definite case, and (2) the future tense. Examples, (1) *du po dua*, (will go) to my father, I, 13; *du po-mai*, (want) to (his) father, I, 33; *du sin sin*, to his house, II, 4; Cf. 144, 145, 113, 117, 121, 124; *du-mai du-fai duin*, to have from Kuching, 220; (2) *du . . . sin*, will arise (cf. *sin*), I, 17; cf. 178, 185—204, 504. A past subjunctive is formed with *du-dai* following the verb, as in *du-fai-dai*, should be, 174, or by adding *fai* to the future, as in *du-po-fai*, should strike, 302.

du (Sh. the same), to sit, III, 9.

du (Kh. and Sh. the same, Siamese *du-fai*), a foot, 31; *du duin*, on his foot, I, 23.

du (pronounced *du*), there, I, 9; II, 7, 9, 15.

du (pronounced *du*), in *du-mai*, to draw water; imperative, *du-mai-du*, 227.

du (Sh. *du*), now, present time; *du-fai*, nevertheless, I, 44.

du, in *du-fai*, q. r. In *du-fai*, q. r.

du-fai (Kh. *du*), a rapier; *du-fai*, this rapier, 224; *duin du-fai*, these rapiers, 123; *du-fai-du-fai*, two rapiers, 223.

du (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in *du duin duin* *du*, body two-twenty pig, or *du duin-duin* *du*, pig two-twenty body, twenty-two pigs.

du, in *du-fai* (Kh. *du-fai*), but, I, 22, 47; II, 14; 50; also written *du* (pronounced *du*)-*du*, 301.

du, in *du-fai* (Kh. *du-fai*), a boy, 125. Cf. Sh. *du* pronounced *du*, a body; *du* is a diminutive particle.

du, in *du-fai*, a deer, 182—184.

du (Kh. and Sh. the same), to fall; *duin du-fai*, evening fall, II, 11; *du-fai*, sun fall, evening, II, 7.

few (Kh. and Sh. the same, Siamese *fiu*), a tree: *few-ed*, on the tree, II, 18; *hi-tai si-siu* *few*, under that tree, 200.

few, in *few-fiu* is III, 9. Transliterated by Major Jenkins *few-fan*, but the original is clearly *fiu-fiu*. The name 'after that,' 'afterwards,' so that *fiu-fiu* is a doublet meaning 'afterwards.'

fiang (Kh., Sh. and Siamese *fiu*), to be written (H.).

fi, in 10, *fiu*, see 14.

fi, straight (H.).

fi (Kh. the same, Sh. *fi*, Siamese *fiu*: cf. *fiu*), to stay, remain, be; conjugated, 149—174; *fi*, 1, 229, 241, 252, 253; *was*, II, 9; *sikang-fi* *was fi-fi*, as if I were (a ghost), 11, 22; *fi* . . . *few*, *was*, I, 22; Frequent use as auxiliary verbal particle indicating continuance, hence, present definite, *hi-fi-fi*, am doing service, have been doing service, I, 43; *po-fi*, am striking, 191, am being struck, 203; *po-fi*, is granting, 229; *sikang-fi*, is sitting, 230; *impaf-fi*, *po-fi*, was striking, 192; *fi-fi*, *fi-po-fi*, shall be beaten, 204; The particle *fi-fi* frequently forms a continuous past, as in *fi-fi-fi-fi*, entered (and remained), I, 9; *af-fi-fi-fi*, entered (and remained), was in (the boat), I, 22; *af-fi-fi-fi*, has come, I, 22; *was-fi fi-fi-fi-fi fi-fi-fi-fi* *fi* *af-fi-fi*, it is saying that we should have been rejoicing in our hearts, I, 23; *fi-fi-fi*, has been (and is), II, 1.

af (pronounced *af*), gladness, I, 12; see *af-fi*.

af, see *af*.

fiu (pronounced *fiu*) (Kh. and Sh. the same), to lift up, raise (H.).

KHÄMTI.

Khämti is spoken at the east end of the Lakhimpur District, between Mishmi and Singpho, on the south side of the Besakmepatra. It is also spoken by large numbers in the Khämti Long country, beyond our frontier.

A history of the Khämti is given *ante*, p. 63, and a list of authorities regarding their language will be found on p. 77. Mr. Needham is of opinion that almost all the words used in Khämti are quite different from those in use among the Chakling's Shün. As explained on p. 64 *ante*, I am, with all deference to Mr. Needham's superior authority, unable to agree to this somewhat sweeping statement. A glance at the Shün vocabulary on pp. 130 and ff. will show how closely allied Shün (especially Northern Shün), Khämti, and Ahom are to each other. I should prefer to look upon Khämti, Northern Shün, and Southern Shün, as three very closely allied dialects of the Northern Tai language.

We are fortunate, as regards Khämti, in having Mr. Needham's excellent Grammar for a guide. There is, therefore, no need for an elaborate analysis of the language, such as has been made for Ahom.

It will be sufficient to give a brief summary of its principal grammatical peculiarities based on Mr. Needham's work. For the sake of brevity, I shall abandon the use of phrases such as 'words performing the functions of nouns,' 'words performing the functions of verbs,' and so forth, and shall speak only of nouns, adjectives, pronouns, verbs, etc., but it must be throughout remembered that the use is exactly the same as in other Sino-Tibetan languages, and that though, for shortness, I may use the word 'noun,' I mean really 'a word performing the function of a noun,' and so for the other parts of speech. Like Ahom, Khämti, properly speaking, has no parts of speech.

ALPHABET.

The Khämti Alphabet, which is a variety of the Shün Alphabet, which, in its turn, was borrowed in historic time from the Burmese, contains thirty-three letters. Of these sixteen are vowels and seventeen are consonants. It is not so complete as the older Ahom Alphabet. In the vowels it has not the letters *d* and *ḍ*, the first of which, however, occurs in Shün. In the consonants, like Shün, it wants the letters *g*, *gh*, *j*, *jh*, *ḍ*, *ḍh*, *ḥ*, and *ḥh*. It has, however, the letters *y* and *w* which are wanting in Ahom.

The Khämti letters as used in writing will be found under Ahom, *ante*, p. 81. The following is the Khämti Alphabet in the usual printing characters. It differs from the written letters in not having the black dot which is so characteristic of the latter. In another column I have given the Shün Alphabet for the sake of comparison.

VOWELS AND DIPHTHONGS.

	Khämti.	Shün.	Transliteration.	Transliteration.
1	ṭṭ	As in Khämti.	a, ă	As in 'America', 'father'.
2	ṭṭṭ	"	ä	As in 'father'.

VOWELS AND DIFFERENCES—continued.

	Initial.	Med.	Transliteration.	Transcription.
3	ᐃ	As in English	i, y, i, y	As in 'pie', 'net', 'pigeon' and as the <i>y</i> in 'they' respectively.
4	ᐄ	"	i	As in 'pigeon'.
5	ᐅ	"	u, y, u	As the <i>u</i> in 'full', the <i>u</i> in 'best', and the <i>y</i> in 'page', respectively.
6	ᐆ	"	u	As the <i>u</i> in 'best'.
7	ᐇ	"	u, y	As the <i>u</i> in 'best', as the <i>y</i> in 'they'.
8	ᐈ	"	u, y	As the <i>u</i> in 'union', and the <i>y</i> in 'page', respectively. The former is the short sound of the <i>u</i> .
9	ᐉ	ᐉᐅ	u	As in 'page'.
10	ᐊ	As in English	ā, ā	As in German, but both short and long.
11	ᐋ	"	ai	As the <i>i</i> in 'aikeet'.
12	ᐌ	ᐋᐅ	au	As the <i>au</i> in 'hour'.
13	ᐍ	ᐌᐅ	ai	A diphthong.
14	ᐎ	As in English	ai, au, ai	Diphthongs.
15	ᐏ	"	ē	As the <i>e</i> in 'all'.
16	ᐐ	"	ei	As in 'bell'.

CONSONANTS.

17	ᑁ	ᑁ	h	As in 'hang'.
18	ᑂ	ᑂ	th	As in English.
19	ᑃ	As in English	ng	As in 'hang'.
20	ᑄ	ᑄ	ch	As in <i>chuk</i> . In this pronunciation as <i>c</i> .
21	ᑅ	ᑅ	sh	Like the English <i>sh</i> . In this transliterated <i>sh</i> , and pronounced in an aspirated <i>s</i> .
22	ᑆ	ᑆᐅ	ts, ts, ts	Usually <i>ts</i> , but sometimes pronounced <i>ts</i> and sometimes <i>p</i> .
23	ᑇ	As in English	ts	As in English.

COMMON LITERATURE—continued

	Khmer.	Thai.	Transliteration.	Transcription.
14.	๑๑	As in Khmer.	pa	As in Bengali.
15.	๑๒	"	ma	} As in English.
16.	๑๓	"	pa	
17.	๑๔ = ๑๕	00	pha	As in Bengali.
18.	๑๕	As in Khmer.	ma	} As in English.
19.	๑๖	"	pa	
20.	๑๗	"	ma	
21.	๑๘	"	la	
22.	๑๙	"	ma	
23.	๒๐	๒	la	

As regards the *Waw*, the vowel *ao* = *a* (No. 1) is considered by Native Tai scholars to be a consonant, as in Mon and Thai. It is used, as in Mon, merely as a *substantive* for carrying other vowels when initial. The vowel inherent in every consonant, to which no other vowel is supplied, is usually *a*, not *i* as in Mon. Hence, as *ao* is considered a consonant, it is inherent in it too, so that, just as *g* stands for initial *g*, so *ao* stands for initial *a*.

It will be observed that the vowel *æ* (No. 3) has as few as four different pronunciations. The pronunciation is indicated in each case by the transcription. Similarly *ay* is pronounced in three different ways, and the sound in any particular case is shown by the transcription. So also for the other vowels.

Letters Nos. 9, 10, and 14 end in *S*. This *S* is only used when the vowel is final.
It is dropped when medial.

In the above table, the vowels are all given in their initial forms, i.e., attached to *m*. They can similarly be attached to any other consonant. The following are examples :—
*m*₁ hi, *i*₂ M, *ē* pī, *a*₃ qā, *o*₄ phā, *e*₅ mē, *u*₆ pū, *y*₇ apy, *ī*₈ dhī, *ē*₉ thī,
*ō*₁₀ nā, *ū*₁₁ kūr, *ū*₁₂ māt, *i*₁₃ dhī, *o*₁₄ hī, *u*₁₅ hī.

Every **Consonant** has the letter *a* inherent in it. When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of a

a closed syllable, the mark [•] is placed over it. Thus *co* is not *cõ*. The letter *o* is (*No.* 26), however, when final does not take this mark. Instead of this it becomes [•], a small circle, written above the preceding consonant; thus, *q̃* *son*, water, for *q̃õ*; *q̃* *lān*, language, for *q̃lān*. When the preceding vowel is [•] *i*, this and the small circle are written [•]. Thus, *cõ[•]* *lān*.

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus *cõcõ* *lān* *lān*, *q̃* *son* *son*, *cõ[•]* *lān* *lān*.

Mr. Neuhaus transcribes the letter *cõ* (*No.* 31) by *so*, but adds that it is pronounced like a English *π*. I therefore transcribe it by *sh*, not *so*.

The letter *y[•]* (*No.* 32) is properly pronounced *ye*, like the English *ay*. It is sometimes pronounced like an ordinary *ye*, as in *lye[•]* *lān*, pronounced *lān*, mare.

Sometimes it has the force of a mere *ye*, as in *qye[•]* *sõ*, pronounced *soy*. In such cases I shall transcribe according to pronunciation, thus *lān*, not *lān[•]*; *soy*, not *sõ*.

A final *õ* *i* is often written *q̃* *sh*. Thus *lān*, to do, is usually written *q̃sh* *lān*. This is an imitation of Burmese, in which a final *sh* is pronounced *i*.

The letters *cõ* (*No.* 31) and *sõ* (*No.* 32) are freely interchangeable.

As in *lān* *cõ* *ye* (*No.* 33), *q̃* *ye* (*No.* 34), and *õ* *ye* (*No.* 35), *ye* is compounded with other consonants. Such compounds are rare in Khamti, but they do occur. There are no compounds with *ie*, as there are in *lān*.

cõ *ye*, when compounded, takes the form *q̃*, thus *q̃sh*, *ye[•]*, is every on the shoulder. *q̃* *ye*, when compounded, takes the form *q̃*, as in *q̃sh* *sh*, a rope. *õ* *ye*, when compounded, becomes the vowel *i* (*No.* 15). Thus *q̃i* *sh*, a lioness. We have a double compound in words like *q̃q̃sh* *lān*, passport, a word borrowed from the Burmese *q̃q̃sh* *lān*.

TONES.—In *Shin* there are ten tones. In Khamti, according to Mr. Neuhaus, there are at least three. Robinson in his grammar (while he only describes three) appears to recognize four tones, viz.—

(1) The rising tone. This is the natural pitch of the voice, with a slight rising inflection at the end, as *sõ*, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in *Shin*.

(2) The straightforward tone, of an even pitch. Robinson does not mention or describe this tone, but in a number of words (nearly all of which have this tone in *Shin*) he puts the vowel of the word into special type. Thus *ye*, a father. As Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Dr. Cushing's third, or 'straightforward' tone in *Shin*.

(3) The falling tone. This Robinson indicates by putting the consonant of the word into special type, as in *sh*, to come. It appears to correspond to Dr. Cushing's

fourth or 'high' tone in Shoa. It is evident that the method adopted for indicating it is unsatisfactory when the word consists of a single vowel.

(4) The *emphatic tone*. In this there is an abrupt termination, or sudden cessation, of the voice at the end of the word. Robinson indicates it by a dot under the vowel, as in *uq*, a horse. It corresponds to Dr. Cushing's fifth or 'emphatic' tone.

The above system makes no provision for Dr. Cushing's second or 'grave' tone, or for his double series of closed and open tones.

So far as is possible, I shall follow Robinson's system of indicating tones throughout the grammatical sketch only. The area of vocabulary covered by his account of the language is too small to allow me to extend his system to the specimens.

Robinson is not always consistent in his representation of tones, and for some words in the grammatical sketch I have been unable to ascertain the tones with certainty. Hence my indications should only be accepted *fauts de science*.

For further information on the general subject of tones reference should be made to pp. 67 and 72, *note*.

NOUNS.

Article.—The *indefinite article* is formed by adding *a-ling*, one, after the noun; as in *uq¹ aq¹ a¹ling* *hōa* *a-ling*, a certain man. For the *definite article* the pronoun *nei*, this, is often used. Thus *u¹ q¹ nei hōa*, *plig*, *u¹ a¹ q¹ nei nei hōa*, the *plig*.

Gender.—Gender is unknown. In order to distinguish sex, either different words are used, such as *uq¹ go*, father; *u¹ nei* mother, or else differentiating words are added.

In the latter case, the male word is *ahō* for human beings, *thāh* for inferior animals, and *gāh* for birds. The female word is *gō-rōp* or *ahō* for human beings, *nei* for inferior animals and birds. Thus,—

<i>uq¹ a¹ hō</i> <i>ahō</i> , son,	<i>uq¹ a¹ hō</i> <i>thāh</i> , daughter.
<i>uq¹ a¹ q¹ a¹ hō</i> <i>ahō</i> , a male child,	<i>uq¹ a¹ q¹ a¹ hō</i> <i>thāh</i> , a female child.
<i>uq¹ a¹ q¹ nei</i> <i>hōa</i> , a horse,	<i>uq¹ a¹ q¹ nei</i> <i>nei</i> , a mare.
<i>uq¹ a¹ q¹ nei</i> <i>gāh</i> , a male bird,	<i>uq¹ a¹ q¹ nei</i> <i>nei</i> , a hen bird.

Number.—The plural is indicated (when necessary) by prefixing or suffixing *hōa*. When there is a pronoun or definite article it is suffixed to it. Thus,—

hōa q¹ gē *gē* *hōa*, ducks; *hōa a¹ q¹ gē* *gē* *nei* *hōa*, the ducks; *uq¹ a¹ q¹ gē* *gē* *hōa* *hōa* *gē*, there (a-man) were. In *hōa*, *hōa* is postfixed.

Case.—The relationship of case is formed by prefixing or suffixing words, as in *hōa*.

The *Nominative* takes no prefix or suffix.

The *Dative* usually takes no suffix. Sometimes it takes *a¹ nei*.

Nei is also optionally used as a suffix of the *dative* and the *locative*.

VERBS.

As in *Álgon*, there is no proper conjugation of verbs. There is no change for number or person. The bare root is quite commonly used for any tense, especially for the present and past.

The following is the method of expressing the relations of tense of the verb 吃 *to eat*.

Present, — *how* 吃 , I eat.

Present Definite, — *how* 吃 了 , I am eating.

Past, — *how* 吃 过 , I ate. Sometimes *and* is used, as in *how* 曾 吃 , I ate. I *do not* know the tense of 吃 and 曾 .

Perfect, — *how* 吃 过 了 , or *how* 吃 了 过 , I have eaten.

Future, — *how* 吃 会 , I shall eat.

Imperative, — 吃 吃 , eat.

Negative Imperative, — 吃 别 吃 , do not eat.

Permissive Imperative, — 吃 别 吃 , allow to eat, let (him) eat.

Indefinite, — 吃 , to eat.

Infinitive of purpose, — *how* 吃 , in order to eat.

Participle, — 吃 吃 (*one not known*), having eaten.

Adverbial Participle, — 吃 吃 了 再 , after eating, on eating.

The prefixes and suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. As explained in the General Introduction to this group (see pp. 74 and 81), it is not the verb which is placed in past, present, or future tense, but the whole sentence.

There is no **passive voice**. As explained in the General Introduction (pp. 74 and 81), the passive is the same as the active.

As explained in the General Introduction (pp. 70 and 81) **Compound verbs** are extremely common.

PARTICLES.

The **Negative particles** are 不 *not*, and 没 *not*. 不 *not*, regarding the vocalization of which see p. 147, is used in direct negation, as in 不 吃 不 *one does not eat*. 没 *not* is used in conditional and interrogative sentences.

As already said, the prohibitive particle is 别 .

Interrogative force is given by putting 吗 *at the end of the sentence*. This particle is only used when there are no other interrogative words in the sentence.

ORDER OF WORDS.

As in other modern Sino-Tibetan languages, the order of words in a sentence is of great importance.

The adjective follows the noun it qualifies, and the possessor the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is *subject, direct object, indirect object, verb*. In an interrogative sentence the indirect precedes the direct object.

The above is a very incomplete sketch of Khamti grammar, and it is presumed, when writing it, that the reader has also pursued the general introduction to the Tai group, and the section dealing with Abao. For further information regarding Khamti, reference should be made to Mr. Needham's grammar, which has full examples, and contains much that is omitted here.

I am indebted to Mr. Needham for the two following specimens of Khamti. The spelling of the transliteration has been altered to agree with the system adopted for this survey. The spelling of words containing vowels with several sounds is that of the pronunciation.

[No. 4.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHANTIL

SPECIMEN I.

(F. J. Newham, Esq., 1896.)

(DUPONT LITHOPH.)

ရှိ-ကံ ကုန် ချစ် ရှိ ခင် လှောင် ဖွဲ့ ကျ်။ ရှိ လှောင်
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[No. 4.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KLINT.

SPECIMEN I.

TRANSCRIPTION AND TRANSLATION.

Note.—It may rather need to be stated separately several words, and in such trials to mention before a final vowel, the attempt has been made to give a better syllable transcription, which would be of very little use. Indeed, a possible transcription has been given, showing the actual pronunciation of each word. In this transcription a represents the sound of a in 'after,' and k, that of a in 'all.' In the Siphonary all, both words are known.

(F. J. Newham, Esq., 1894.)

(DIEHLER LARSENSEN.)

Mā-nā	kā	kā-lāng'	yang	kā-chai	chāng-kā	Nā	kā
Formerly	man's	a	wire	now	now	Amongst	children

nān chāng-kā mā' kāk-chai kō-nai pā mān māi wā-kā, 'kāng
he the-law afterwards child (or son) younger-the father he is said, '(y')-good

chāi kaa chāi-khāng-yā-ka pān-kāi-kā' Mā-nai mān
there say whatever (there-be) divide-give' Then he

kāk-chai mān māi kāng pān-kāi-kā kāk-chai kō mān māi kāng
now he is (he)property distributed. Son younger he taking good

2. māi māi-kāng-yang-chāi māng kāk-lāng' māi kāk-kā Māng mān
the not-long-lasting-termed country a-far to manf. Country that

māi mān kāng māng-yāng kāk-kā-māi-kā' Mā kāng mān
to he property oil (oil) wanted. After property he

māng-yāng māi-kā-māi māi-māi māng mān māi kāk-kā māng.
all getting-rid-of then country that he found (suddenly) awfully.

Mān-ān-kā-kā-māi-yang-kā'	Māi-māi	mān	kān-lāng	māi	kā
the-not-not-long-to-not	Then	he	man-a	to	man

¹ It is a natural particle used in human language.

² That is a demonstrative particle used here for emphasis and recognition.

³ Chāng or chāi is an adverb meaning very, awfully, or that having a very big.

⁴ Kāi is here like an old, old or fresh.

⁵ Mān or māi-māi, māi, māi what does not see.

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- ping-phô-lî kân-eh mui-mai t'ang-ah mai pui-khî hui-hang'
(and)-joined (himself) (and)-man-the him fields into one island
19. mî. Man-mai' khing-khî phut-ko mî-hen. Shang mî kh-chue hen
pig. Man-to eatables sup-one not-pure. If obtained (he)-could have had
mî-ko
of-the-pig-also
- man ti kin. Mî man chui-hen mai-mai mui-wî
he would-have eaten. If/then he has-not recovered he said,
- 'khu pò kau mai khî-mai ho than mî-kin pò-lî
'house father's up in alone-the cups food to-not have-enough
- khin-nang-kau pin-mai ho hau. Kau-chau mî-mai-khî-shî'
and others-to even to-poor. I not-puffing-food
nang-ô-hai.
(an)-like-to-do.
- Kau pò kau mai khî-ki wî hî, "pò-ô, kau Changphik-mai'
I father up to going up will, 'father, I God
20. tai-khing' mui-mai' pui-yau, khin-nang-kau khî-shai mî mî
against (and)-yourself have-joined, and one good year
- mî-ki mî-shê-wî; kau-mai khî khin-shai mî-mai-th."
body I-(an)-not/fir; we (y²)-year-choose at father,"
- Hu-mai man tai-khing pò man mai mî-khî Pò man man-mai
Then he near father like to want. Father he did
- Jik ti-kai-yin hau-khî hau-khî khin-nang-kau hen
from after one pitied-(him), and
- khî-tjê khî man mai wîn-shi chûp-hen-khî. Mî-mai khî-shai
rearing with his open (and)-feeding himself-(hen). Then one
21. man wî, 'pò-ô, kau Changphik-mai khin-nang-kau khî-mî' mui-mai pui
he said, 'father, I God and against yourself aimed

* *Khî* is an auxiliary causal imperative, *khî-hang*, to have.

* *Man-mai khing-kin* phrase is omitted; namely, *man* may even give to *pin* and *hang* to eat.

* *Mî-mai-pit* = not getting; not in any; *mî-shi* = getting; *shî* is the past participle with.

* *Mî* is simply the comparative not with.

* *Tai-khing* means, *freely*, 'man, dependent on.'

* *Khî-mai* = 'before,' 'in the presence of.' The auxiliary *Changphik* not with in the comparative not with.

စိုက်လျှင် ကွဲ၍ လျက်မသွေ အဲဒီလို မာရ် ထွက် တျှင် စတုရန်းကွင်းလျှင် မျ
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hai-kh.¹ Kue-mai hai-chai ai-mai-shi x'khie-wi.² Th-mi-ti-to pò
here *I(am)* *son* *good-to-be* *unfl.*³ *Did* *father*

mai khi-mai-khai-mai⁴ khang hai-kh,
be *be-comes* (*like*) *order* *good,*

'ikh hai-mai ai-mai-shi pha an-khai-ni an-mang-th;
'son *my-to* *be-comes-becomes* *robe* *which-must-good* *put-(it)-on(him);*

mi-mai mai khiep chi-p-th,⁵ khi-mang-kai ka mai khi-p-tin
finger-like *upon* *a-ring* *put,* *and* (*like/see*) *upon* *short*

20. chi-p-kai th,⁶ khi-mang-kai to⁷ khi-mai-chi⁸ hai-kh. Lók hai
place; *and* *is* *bring-marry-together* *let-not* *don* *my*
hi-p-mai

mang-th-ini, ngai khi-mang-kai pò-mò; hai-kh. khi-mang-kai mai-mò.⁹
{son}like-to-like, son *and* *{he}returned-har;* *{he}-let-not, and* *get-son.*

Khi-mang-kai pò x'khie¹⁰ lók chi-mai-kh.¹¹
Did *father* *and* *son* *made-marry-together.*

Mi-mai kh-chai kang mai x' kang-mi-mai. Mai
At-first-time *son* *the-older* *he* *was in-the-field.* *He*

hai mai mi-mai. Mi ti-tiang khi-mai hai-mi khi-mang-kai
the-house *to* *returned.* *{Did}-when* *starting* *the-house* *dancing* *and*

21. chung-kang-chung-chai mai-hie-shi, mi-mai mai khi-ti-to-mai.
music (*he*)*hearing,* *then* *he* *arranged-g'-house-like*

ko-lang-mai¹² kang-shi khie-kh, 'kai hai mai pen-kh.¹³ Mi-mai khi-mai
a *calling* *asked,* *"house* *car* *of mother-what?"* *Then* *stare-the*

mai-mai hai-kh. 'kang-chai mai khi-mai mi-mai. Lai-pi-mi-shi
am *old,* *'pompier-brother* *you* *know* *re-arranged.* *Consequently*

¹ *Pò-kai* is *make do*.

² *Khi-mang-kai* is *bring*; *khie* is the plural suffix; *mai* is *negative* or *non-affix*.

³ *Chi-p-kai* means to *put* or *order* certain things.

⁴ *Thai* is *to* or *prohibiting* the person concerned, and *khie-pai* is *to* or *let not*, *khie-kh* is *to* or *let not*.

⁵ *Khi* is a reciprocal particle; *chi-mai-chi* is *making* *marry* together.

⁶ *Pò-kai* is a personal naming both, and is usually speaking of two persons.

⁷ *Khi-mi* is *made* *marry*, *khi* (reciprocal particle) is *together*.

⁸ *Th* is the alternative each meaning here 'not' in *Khi-mi* have each of each are often used to express *just* *order*.

⁹ *Khi-mang-kai* belongs to *Khi*, *Khi-khi-mang-kai* is a *then*, *mai* is simply the *negative* *non-affix*.

ပေး၍ သိပ်ဖုတ်ခံ။ လဲ၍ပင် ပေး၍ မသိပ် ခုခံဘဲ ပေး၍ ပေး၍

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35 လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ

လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ
 ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ
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 40 လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ

လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ
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 45 လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ

လဲ၍ပင် ပေး မသိပ် ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ ခုခံ

pô mui hng-poi nam, lai-pô pô mui man-mai chun-chi nai-hk.¹
father your feeding he, because father your him eagerly received.
 Mui-mai
 Then

man khô-shi khô-nang-kua ki mui hui-mai mui-hi.²
he inspired and go inside the-house not-would.

41. lai-pô-mui pô mui mui-shi hui-shi man-mai hng-kh.
Heang-few father he coming (and)-persuading him called.

Lai-shi hng man pô man mui mui-hi, 'pô-i, mui khô-shai-shi
The-man older he father he is mui, 'father, you consider

kua kî-pi-kai' mui-mai hui-shi mui-mai, khô-nang-kua mui-hi-ho
I hear-many-people you-is work (one-I)-persuade, and ever

kua khâm-mui thian; k-mui-ho mui kua-mui pî-pi-in i-ling
I-hear (he)-command-you believed; yet you me-to good-child a

mui-ho tâng hui-ho hui hui pî-shi-mui-shi mui-hui. Th-mi ngu
man with friends together to-see (and)-make-sure near-pass. Not one

42. lai-shi ho mui khing hng-nang khui-hin-mui-shi thing-mui, lai-pô-mui-shi
one passenger your property everything having-wanted returned, therefore

mui hng-poi.³ Mui-mai man mui pô man mui-hi, 'lâk kua-th,
you feed-(him). Then him to father his said, 'one my,

mui tâng kua hui-hi; mui-shi khing kua kî-ping-mui'
you with me together-are; therefore property my whole

Hkhing-mui. Hui-hui thuk-chien kua khô-nang-kua
(a)-pass. It-is-must (that) (we)-make-sure together and
 hng-poi. lai-pô shag
feed. for younger-brother

mui lai-hi, khô-nang-kua nîp-mui; lai-hi, khô-nang-kua nai-mui.⁴
you die and do-not-speak (he)-speak-not, and not-see.

¹ Khô-shi is literally, did not go.

² Hui is an interrogative particle expressing uncertainty.

³ Hng-ping-mui = whole; kî-ping-mui = your share; hng and kî-ping are particles denoting ownership.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHÁMŨ.

SPECIMEN II.

(P. F. No. 1122, Reg., 1822.)

(DRAFT LACHOFFER.)

ကံ ဟန် ခဲ ဟန် ခဲ ဟန် ခဲ

ကံ ဟန် ခဲ ဟန် ခဲ ဟန် ခဲ

ကံ ဟန် ခဲ ဟန် ခဲ ဟန် ခဲ

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ကံ ဟန် ခဲ ဟန် ခဲ ဟန် ခဲ

ကံ ဟန် ခဲ ဟန် ခဲ ဟန် ခဲ

[No 5.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHÁMTÍ.

SPECIMEN II.

TRANSCRIPTION AND TRANSLATION.

(F. J. Fiedman, May, 1898.)

(DORRIS LEXINGTON.)

Tá	Si-mí	phé	Ká	hín	man-mí
Case	the	father.	I	house	in

hí-chang-ho	hí-kái	mai-shí	man-ho	An-chua
anything	steel	to	not-mad.	True

ma	Si-mí	An-mí	phóng-pín	lú
not	the.	Age	pear-not-good	from

Thá-má ¹	shí-shí	si-má	ngó-má	kan-mí
Elephant	buying	brought	now	my

S. hál-hí-mí	Ngí-má	shang-wí	hín	lyé-lyé-shí
mixed.	The-see	although	I	very-hotly

kep-k-ho	ti-mí-ho	hín	kan-chua
kept	everything	house	former

man-mí	híp-híp	hí-shí-hí	Nóng-hua
man's	often	went.	and

lín	hí-van	hín	man-mí	hí	phín.
I	several-times	I	her	went	finished.

Thá-má	hín-má-má	kan-hí-mí
Elephant	the-day	referred-to

¹ See note preceding last specimen.² There is no *sh* in Khámtí, so it is not initial.

10. ଏହି ଯାହା ଘର ବାଡ଼ି ତୁ ଯିବାକୁ ଯିବୁ

ତୁ ଯାଉଥିବୁ ଯାହା ତୁ ଯିବୁ

ତୁ ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

ତୁ ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ତୁ ଯାଉଥିବୁ

ତୁ ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

11. ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

12. ଯାହା ଯାଉଥିବୁ ଯାହା ଯାଉଥିବୁ ଯାହା

10. wan-nan ngi-nat kau-nai hi-a lai
day-dai one up here-past or

nan-ki hito nan-nai kau hi
not-past know his I want

pi-tan. hiu-nai kang-wan tik-ki.
do-not do-thet-thing am fall.

Kau hiu-kan-lung kau hi ngi-nat
I am-kan-kan I want the-one

kan-nai yang-tai lai-ai,
up am-or-not thinking,

11. kan-nan chin nan-nai hi. hi-ki.
through compound his want. do

nan-nai sing-dan nan chi
that-time water her name

Mi-ai si-pai pi pi-tan
Mi-ai si-pai your present-past

mi-ai nan-tan sing hi-ai
hand-to water-past one thinking

chin-nai na. Mi-ai sap-sing hi.
compound-to come. Then : dark come.

12. Kau nan-nai na kin-cha-ai
I her not talking

કે બહાર પી ના પી બા પી ની બહાર

કે પી ની બહાર બહાર ના કે પી

ના ની ની ની બહાર ના ની

ના ના ના ની ની ના ની ની

22. બહાર ની બહાર ના ની ની ની

ના ની પી ના ના ની ની ની

ના ની ના ના ની ની ના ની

ના ની ની ના ની ની ની ની

ના ની ના ની ની ના ની ની

20 ના ની ની ની બહાર ની

ના ની ના ની ના ની ની

kon man-mai ki-ai-k. Mí-mai man
I her-to went. Then she

kon-mai kík kon-kí kon-mai,
we suddenly saw me,

kí-kí-tsu phú-chí man kó-chí
thought phew she help-afraid

in-kí. Tí-tí-tí-tí tang-kín kón
aroused. Disgusted was down

18. man kua' kó-mí-chí, kon tai
of ... entrance, I in-the

phé-shau-mai mē an-mí-chí kon-mai
girl came saying we

mā shau-kí. Tí-tí-tí-tí kóng-chí
came voice. Disgusted before

phé-shau-mai-kí kík kon pū-mai kon-kí;
the-girls story other-this told;

kí-kí kon-mang-mai kík-an-shan
but afterwards to-hide

20. tang-mí táng-shan man-chí
stone sister his

kí-chí-tyang-mai phé shí-chí.
to-court father said.

¹ Kua is the plural only and belongs to kua.

ਤੇ ਯਾ ਨਾਨਕਿ ਯਾਨਿ ਧ੍ਰਮਿ ਯਾਨਿ
 ਯਾਨਿ ਤੇ ਯਾ ਨਾਨਕਿ ਯਾਨਿ ਧ੍ਰਮਿ ਯਾਨਿ
 ਯਾਨਿ ਯਾਨਿ ਤੇ ਯਾਨਿ ਧ੍ਰਮਿ ਯਾਨਿ

kuu mō-Mō mōk-ehng mōn,
 I come-to-stay mōngpō Mō,

mōng-hōn Mōhō chōng-hō hōn-mōi
 and Mōhō at-first me

mō Mō-mōi hōn-kō mōi-tō-vō.
 up tree now said.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanidhan a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanidhan I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was staying there. It so happened that at that time his sister Mōhō, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her, though I repeat had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanidhan, came and seized me, saying that I had gone there to visit the girl. That was the story Dhanidhan told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mōngpō and that Mōhō saw me first on the tree.

41

42

43

TAIRONG.

The Tairongs (or great Tai) who are also called Tairung or Shien (i.e. Shien) Tairung, inhabit the west centre of the Siliang District of Anam. The circumstances under which they became enslaved to the Kachins, and learned to speak the language of their masters, have been described in the General Introduction to the group. About 100 of them are said to speak their own language, which, according to the specimen, is nearly the same as Khamti. The following account of the principal points of difference between Tairung and Khamti is based on the specimens and List of Words. As explained below, the specimens were obtained with difficulty, and are not very trustworthy.

Alphabet.—This is the same as Khamti, though a few curious forms appear. We may note 𑄓 for *ra* (in Khamti, this is almost the sign for *ka*), and we noted a special form for the vocative particle 𑄓, transcribed *ka*. The letter 𑄓 is pronounced *pa*, as in Khamti, not *fa*, as in Ahom and Nork. When compounded with another consonant *pa* is pronounced *a*. Thus *ra*𑄓 *paung*, in L. 3, is transcribed *hang*, and *ra*𑄓 *paup*, in line 20, is transcribed *ap*.

As in Khamti and Nork 𑄓, *to* 𑄓, is always written 𑄓𑄓 *hik*, or even 𑄓𑄓 *hik*. The word for 'with' is written 𑄓𑄓 *mi*, corresponding to the 𑄓𑄓 *mi* of Nork.

The letter 𑄓 are in over and over again added to another consonant without any apparent reason. Thus we have the word for 'inward' written both 𑄓𑄓 *hik* (e.g. L. 10), and 𑄓𑄓 *hik* (L. 19). Again in line 13, *hik* is written 𑄓𑄓 *hik*. For other examples see the specimens below. This is probably an idiosyncrasy of the writer.

The letter 𑄓 is always transcribed *fa*, and never *pa*. Similarly 𑄓 is always *ai*, and never *ao*. Whether these transcriptions represent actual pronunciations, I cannot say.

The use of the vowel in the specimen is very capricious. Thus the word for 'property' is spelt *hōng* in L. 31, and *hōng* in L. 32. Similarly the word for 'by' is spelt *mau*, *vein*, *mau*, and *mau* as mentioned below. The word for 'do' is both *hik* (𑄓) and *hok* (𑄓).

Tones.—I regret that I can give no information on this subject.

Nouns.—**Number.**—The plural is formed by suffixing *hōn*, or some of its multitude may be prefixed. Thus *paup* *mau-hōn*, *hōn*, literally a collection of *hōn*; *mau hōn*, they, literally a collection of *hōn*.

Case.—*Hōng* and *hō* are both used as prefixes for the Dative. *Hōng* is also used for the Accusative, as in *hōng mau* . . . *fa-hō*, *hō* . . . *hōn*. *hō-hō* is used for the Ablative, as in Shien. Thus an *hō-hō mau*, talks from him. *hō-hō* is also common, and in No. 118 of the List of Words we have *hō* for this case. *hō* is sometimes prefixed to *hō* (cf. Nos. 104, 113, 122), as *hō* is prefixed in Ahom.

The suffix *hō* appears to be used with the nominative, as in Nos. 313, 314, and 315 of the List. This suffix is regular in Ahom and Ahomti. When it appears in the specimen it seems to have the meaning of 'also,' as in Khamti.

The following specimen was obtained with some difficulty, as the number of persons who know the language is very small.

The interlinear translation is far from literal. In the original as received by me only the general meaning of each phrase was given. This, so far as possible, I have rendered in correct with the aid of versions in cognate languages. As here given, it is not nearly so literal as I would wish, but I do not dare to venture beyond certainty, and there are many points which are doubtful to me, and which I have left uncorrected.

SIAMESE-CHINESE FAMILY.

Training

Training

Keywords: child sexual abuse; disclosure; self-blame

[illegible]

စုစုပေါင်း နှစ်ပတ်လည် စာချုပ် ချုပ်ဆိုမှု

၁. အဘို့ကြီးလှ ကောင်းကျင့်သောကြောင့် ဘုရားရှင်တို့ကလည်း အလှူအတန်း
 မပြုရဲဘဲ ဘုရားရှင် နှစ်ပါးတို့ ခြံရံအား အလှူအတန်း ပြုရဲအောင်
 စာအုပ်တို့ ပြုစုပေးသောကြောင့် အလှူအတန်း ပြုရဲအောင်
 စာအုပ်တို့ ပြုစုပေးသောကြောင့် အလှူအတန်း ပြုရဲအောင်

မင်းသား နှစ် နှစ် သား ဝတ် နှစ် နှစ် သား ဝတ် နှစ် နှစ် သား မင်းသား

[No. 6.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

TAIBONG.

TRANSLITERATION AND TRANSLATION.

(PARENTS' GENERATION.)

Ku ti-tung yang chng lah. Lah-meei kai-nai na-hi, 'pé 6.
Ku one hai too son. Son-hi younger with, 'father 6.

khang naht sh-chi khi-hai ti-ti-kwo kang-kau hai-má' Ti-mu
good year property housewife parties to-me 'give! On-that

pa-meei khing-pho-chau khing-nai khing-khou mang-hai-yin. Hú n'-pai
father-his property-of-himself good-like is-there divided. That not-marry
khing-nai
days-after

khou-kau lah-hai k'nei khing-pho-chau ting-hung khou-ai
and son 'younger-like good-like-own all having-collected

1. ka mang-hai. hi-kang-yah-ai ting-hung na-mu-hi-yau. Qi-chá
and n-country-for, with-rites-observing all wanted. Property

mau ting-hung mah-ai mau mau tin-ti-yau. Ti-mu
die all having-spent country that famine-occurred. From-that

mau-ko lah-hai-yau. Thih-mu au-mu-ko ti-ti-hai-yau
be-also happen-to-be-in-own. For-that is of-country-died

Ti-chau-hin-hing hi-mu-ai. Hai-hing mah lau-hai mu
to-matter-of-house-own manifested-with. To-land water person-of-house that
ti-ai pi-chau
to-field own

king-mu pai-hai-yau. Ti-mu mu ti-hin-shik mah
die and. On-that be with-food-like of-which
hi-yau-old
fast(I make pleasure how-much)

၁၈. ကံသွင်မရှိစွာ ယုတ္တိတရ နာဓိဓာန် ကံသွင်မရှိစွာ။

ဗုဒ္ဓကံသွင်မရှိစွာ ယုတ္တိတရ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

၁၉. ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ ကံသွင်မရှိစွာ

10. mē tēng yau pō-chau-ke; hōng-man hōi-chau mē-hau-pō.
AM happy did his-own-also; do-kind my-own not-own-Indeed.

Tā-khi-sung-chi-wei mēn wā-kī, "Pō-hau hōi-khō-ngān khat-hōi-hōng
After-great-suffering he said, "Father-my servant's-sister's-son-in-law-may
young not-kill,
have break,

Im si-ko mē-sai-mam, khōi-hau hau thiag-moi-si tai Kua hōi-si
except-being-also disagree(?), and I help-just-being do. I having-arrive

kī-hi-pō-si khām mē si-ha, "pō si, tung-hau chíi-mōi-mam
having-put-in-my-father word this will-say, "father O, (I) almost afraid-leave

pō-si mē-mah hā-moi-hi ngi-mōi-yau; kī-chi-ti-wā hōi-chai-moi hō-pi(s)
bring to-you right-being almost; some-do-to-kill called am-like not-am

12. hōi-sung mē-yang-hoi. Khā mōi kīi-tin-ngān sung-hau
my-own worthy. Servant your servant's-sister's-son-in-law like

hōi-hā." Khām-hau mam hōi-si kī-si pō. Ō hōi-si
made." And he having-arrive come (he-kill)/father. Was far-Indeed
him-si pō-mam
having-own father-like

l-tāi-mō; lau-pak-mōi; kīi-tin-mam-si chun-hau. Mē-sung-mam
first-gift-Indeed; run-Indeed; father-not-kill-having kind. Then
hōi-chai-moi
am-like

wā-kī, "pō si, hōi-pō haam-moi mē-mah hā-moi-hi ngi-mōi-hi;
said, "father O, on-account-of ill-look to-you before almost;
hōi-pō-moi hōi-pin hōi-chai
on-account-of-thus not-am am

ဤသို့လည်း အခြားသော အရာများ၌ နှိပ်စက်လေ မော့ပါရစို့-

- ၈၃။ သို့ ဤသို့ အခြား အရာများ၌ အခြားသောအရာ အခြားသောအရာ
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khvê-mang hrvê, Khen-kau pî-nai khang-khvi-mvê-khan luv-kh-in
sup more awake, And father-the to-arrange-the and,
'mê-ê-khang,
'last-ride

20. mî an-ê, khang-mvê an-mang-luê-tvê; U-mê luv-chêp, ti-en khang-
hang-tvêp, to-ten put-on; on-faster ring, on-foot alone

-thi hui-th; Khen-kau hui kin-ê, hê-ppê-hê, Lai-mang luv hui
put; and we hang-on, to-marry, to-marry we my

an-pê-hê-ê, nîp-mê d-u; hai-ê, mî-hê. Ti-en khang
although-hang-did, to-often again; hang-khang-did, on-faster, Then they
ti-hê-ppê-hê-mê,
to-often-to-often.

Mî-mang-on luv-chêp hang mau hê-tvê-mvê-tvê hu-khang mau ma thung
to-marry-the we good to hang-to-thi-field afterwards to come over
at-hin,
to-thi

-hê-mê; ma-mê-nga-hê sing-khang-sing-gau hê-hi-ti-hang. Mî-mang-on 'mê
-know; to-know music dancing, Then to
hang-kê hu-khang-ê,
called around-on,

21. thên-hê-hê, 'khâm mî hê-pî-mang? Ti-en khang-mvê-khan luv-kê, 'mang
asked, 'words than on-account-of-mê?' Then to-arrange with, 'brother
mê phê-mê-hê, khang-
you last-arrange-did, and

-kau pî-mvê hui-th khang-mvê-mê-mê; hê-hê pî-lung yau. Ti-en
father-you we (hin)-on-faster-on-mê make fast-great did? Then
mîn hê-chê-mê-hê mau-khang-
to hang-on-angry could-

-mê-hên-gau, Lai-pî-mê pî-mau êk-ek-ê khang luv-chêp-mê
on-to-put-the-house, Therefore father-to hang-on-on-on to on-the
hê-yê-khang,
celebrated, Then

man	king	po-mai	tsing-hi-wi-ti,	'wá-ti,	han-khi-gi	tiang-kh-kyá
he	is	father-the	answered-said,	'is,	i-han-mang-year	
		tsang-la-si-t,	mai-lau-u	ho (for hai)	khién-mai-chau	mai-khi-ti-
		even,	ever	I	order-day	not-ordered,

-man-khan-pau,	hi-khiu-kau	tsang	tsi-hi-khan	hi-pyó-khi	mai-si-ho	ping-ti
	answered	said	friend	to-be-marry	even	good
				ku-an-tang	tsi-	
				young-man-a	(you)-did-not-	

tsi-khi-pau	lai-pi	man	mai-mai-si	hi-pi-khi-kau-khi,	kau-man	tsang
-giot.	flat	is	counting-man-on	modern-friend,	who	said
						not-thing-khi
						hardly

khing	man	chun-khi-yau.	Má-mang-mu	man	wá-khi,	'uk-kau-ti,
property	his	wanted.	at-that-time	he	said,	'mang,

mai	u	hi-chá	ti-kau-man,	khiu/hi	khing-kau-yang-mang-si-ho
pie	are	one	with-me.	and	at-I-have-also
			khing-mai-mai-man;	khiu-kau	shag
			years I	and	poor
					tsi-si,
					living-died,

si-pi-mang-kau;		hai-ti,	mai-mang-kau-pau;	lai-pi-mai	han
hardened I		living-learn-tot,	is friend I	therefore	is
			hi-pyó-kau-u-si-han	si-pau.	
			regarding-being-marry	man-good.	

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NORL

The Norl are only found in the Shwegar District of Assam. It is roughly estimated that there are, in all, about three hundred of them. All that I know about them will be found in the general introduction to this group, on pp. 64 and 65, ante.

The Norl language is undoubtedly akin to Khamti, but is not exactly the same as it. It possesses more points in common with the Northern Shên of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khamti, and hence differs from that of Burmese Shên.

I am indebted to the kindness of the Deputy Commissioner of Shwegar for the annexed specimens of Norl, consisting of a version of the Fable of the Prodigious Son and of some riddles. They present few difficulties to anyone who has studied the preceding Khamti specimens. It may be noted how very strictly the rules regarding the order of the words are followed. The following are the main points in which the language of the specimens differs from that of Khamti.

In the first place Norl possesses the vowel $\alpha\beta^H$ α , which exists in Kham, Akom, and Shên, but not, apparently, in Khamti. It is sometimes interchanged with $\alpha\beta$ α . Thus the word for 'current' is written both $\alpha\beta$ $\alpha\beta$ and $\alpha\beta$ $\alpha\alpha$.

The sign β also appears as a sort of contraction. Thus $\alpha\beta^H\beta^H$ $\alpha\beta$ (pronounced $\beta\beta$), with, is written $\alpha\beta^H\beta$. In the first line of the specimens, not, yet, is written $\alpha\beta^H\beta$; why, I do not know, unless β indicates a tone. In that case, I cannot say what tone it represents. In Khamti not has the 'emphatic' tone. In Shên, the corresponding word, lai, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shên the corresponding sign, β , indicates the 'emphatic' tone.

As usual in these Tai languages, the negative particle is written in a peculiar way. In Norl it is written $\beta^H\alpha\beta^H$, and is pronounced lai.

When not compounded with another consonant $\alpha\beta$ is pronounced like β (as in Kham) and not as $\gamma\beta$ (as in Khamti). Thus the sign of the perfect tense is β , not $\gamma\beta$. When compounded with another consonant, $\alpha\beta$ does not seem to be pronounced, but affects the sound of the following vowel. The only instances in the specimens are those in which the vowels following $\alpha\beta$ are α or α . In the former $\alpha\beta^H\beta$ $\beta\alpha\beta$, amount, is pronounced $\beta\alpha$. When α follows, the translator has carelessly transcribed β by α , representing, I suppose, the sound of α in 'bet.' I have so transcribed it in the specimen. Thus the word for 'then' is written $\alpha\beta^H\beta^H\alpha\beta$ $\beta\alpha\beta$ - $\alpha\alpha$, but is always transcribed $\alpha\beta$ - $\alpha\alpha$. The word $\alpha\beta$ $\beta^H\alpha$ $\beta\alpha\beta$, $\alpha\alpha$, is borrowed from the Burmese $\alpha\beta^H\beta$, which is pronounced $\alpha\beta$ in Burmese, and hence α - β in Norl.

The letter α is sometimes β , but more usually α .

The letter $\alpha\beta$ is, according to the translation, sometimes pronounced $\alpha\alpha$, and sometimes α .

The word meaning 'to do' is written $\text{ḡḡāḡ} \text{āh}$, as in Khazul. In Khazul it is pronounced *ah*, and in Fort *ah*.

The letter *ch* is unconditioned *gh* in Khazul and *sh* in Fort. This apparently indicates a real difference of pronunciation, as in Khazul *gh* represents an aspirated *p*.

I may add that the very common word for 'to go' is *hah*, as in Shān, and not *āh*, as in Khazul.

In a compound word, when the last-syllable of one member is the same as that of the first member of the next, the consonant is usually written only once. Thus *āhah-wah-hah*, and, is always written *āhah-wah-hah*. Similarly when the imperative particle āh is added to the root $\text{ḡḡāḡ} \text{āh}$, pronounced *ah*, we have $\text{ḡḡāḡ} \text{āh-āh}$ for *ah-ah*.

In regard to **Substantives**, the suffix *maḡ* is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus *āhah ḡāh-āhah ḡāh-āhah maḡ*, to the servants; *āh ḡāh-maḡ*, to (i.e. against) God; *āhah-maḡ maḡ-āhah-maḡ*, before them.

The Dative case is formed by prefixing $\text{ḡḡ} \text{āhah}$ or $\text{āh} \text{āh}$ (as in Shān). Thus *āhah ḡāh-āhah ḡāh-āhah maḡ*, to the servants; *āh āh*, to me. *āhah* is sometimes used for the accusative as in $\text{āhah} \text{ḡḡ} \text{āh} \text{ḡḡ} \text{āh} \text{ḡḡ} \text{āh} \text{ḡḡ} \text{āh}$ *maḡ*, beat him. The dative is also formed by postposing *āh* as in Khazul.

The Genitive usually, as in Khazul, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun *de* is idiomatically prefixed. Thus *de ḡāh āh*, the slave of the father. Literally, 'who of the father (is) the slave'. Sometimes *maḡ* is omitted, as in *de ḡāh āh-maḡ āh*, the slave of my father. It. 'who of father of me (am) the slave'.

The Ablative has the usual forms. We have also *ḡāh-āh* in phrases like *ḡāh-āh maḡ*, from him; *ḡāh-āh maḡ-māḡ*, from the wall. Compare Shān *āh-āh*. *ḡāh-māḡ* is also common, as in *āh ḡāh-āh āh-māḡ*, from daughters.

To form the Plural, *ḡāh-āh* is used as well as *āhah*. Thus we have *āhah ḡāh-āh ḡāh-āh maḡ*, to the servants.

In the case of **Adjectives**, the participial suffix *se* (Khazul *āh*) is frequently added. Thus *āhah-āhah-se*, all; *āh-se*, far.

As regards **Pronouns**, the respectful suffix *āhah* occurs constantly in the specimens. We have *maḡ-āhah*, you; *maḡ-āhah*, he; *āhah-āhah*, they. The use of the relative pronoun *de* is also very common. The demonstrative pronouns are written $\text{āh} \text{āh} \text{āh} \text{āh}$ *ḡāh* and $\text{āh} \text{āh} \text{āh} \text{āh}$ *ḡāhah*.

In **Verbs**, the past tense is frequently formed by *āhah-jah* (literally has gone), instead of the Khazul *āh-jah* used for the perfect. Compare the English *he went and did such and such*. Sometimes (e.g. I, 7) we have *āhah-jah*, as, in this case being used as *ait* is used in Shān.

For the future both the Khazul *āh* and the Shān *āh* are used. Thus, *āh-āh-māḡ*, will say; *āh-māḡ*, will be given. *āh* (for *āh*) is also used, as in $\text{āh} \text{āh} \text{āh} \text{āh}$ *āh-āh-māḡ*, (I, 10) will reach, come to (*āh-āh*, place-reach). So *āh-jah*, will strike.

An instance of the infinitive of purpose is *hi-pai* (I, 6), to feed, a pure derivative. The participial suffix *ait* of *Ebirai* becomes *ai* in *Nori*. Examples pursue.

The negative is *no*, and also (I, 10) *noo*.

The negative word *o-yō* is often added to the end of a sentence as in *Shin*.

In I, 2, we have a quotation introduced by the word *ai-ai*, just as is done in *Shin*.

[No. 7.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORL

(DRAFTED SIMULACRA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

- Eia hū-tāng hūi tsiang-kū jang. Loh pā-tā wī hūng pā.
Man person-acc sent into had. Son male-younger said to father.
 'pō hūi, q-mat(ay) mōk kī hūn tak māt-tai
 'Father O, goods gave to me will to-give
 hūi hūng hūn.' Khūi-mān pō mān q-may pāi-hūi-lū. Khūi-mān i
 give to me.' Then father his goods divided. Then was
 kōp hūng hūi-thai tū
 moment out am younger
 mān mān ngin tsiang-hūng-m hūi kring hūi-er jūn, hūi(i)-māng-hūn
 his collected repay entirely go country for did, and
 q-thū-m
 remained-there-being does what(h) richen-being
 mā, ngin tsiang-hūng m-thūn-kūi-jūn. Ngin mān tsiang-hūng kīng-tāng-m.
 being, repay all needed. Repay his all discarded-being,
 māng mān tū lung kūi-jūn.
 country that finish great become.
1. Khūi-mān mān tūi-kūi-kwa-jūn. Khūi-mān mān kūi, pāng-tū
 Then he do-would-become. Then he go, moderate
 kōn (mā n māng , mān)
 was (able was of-country that)
 kī-tāng māt jūn. Khūi(p)-māng-hūn mān hūn q-mān-māt hūi kī-pāt
 a to did. And he was that (recusative) need to-fail
 mā mā māt jūn. Khūi-mān chūi
 when fold to did. Then when
 i mā hūn-kūi-māt mān khūi-hūn mā tsiang hūi-er-jūn. Khūi-mān
 (q)-when look he wish-to-not filling belly did. Then
 phāt-hūi hūi-kī-
 exp-acc what-to-not
 mā māt(for mā) hūi-kūi-jūn. Khūi-mān mān hūi-thai chūn-m mān-hūi
 not gave. Then he mind conscious-being said
 wā-t, 'in pō mān māi hūi
 that, 'of father my of arrange
 mā-māt hūi-kūi-māt kō (for hūi). Mā-m māng-hūn jang, chūi-kūi
 receive New(narrative) did, and things-to-not know, but
 mā-māt' tū māng-māt. Kān hūi-m
 I-on-the-other-hand die (of)-belly-fire (to hunger). I arise-being

¹ ang, mean "E" but is read with previous as an emphatic particle. So also in Khmōi.

10. to (for hit)-hi-si pò. Khô(h)-cung-kun u-kh-wê. "pò hi. I
will-remember father, and will-say, "father O, I
shall to God-(oblique) men mit-to khing-ná wai-
also to God-(oblique) not remembered-having before the-
chun-mat hêh (for hit) a-pai(poa, split) kwé-jen. Lai-pò-nan lai-pò-wê hi
(oblique) do sin did. Therefore to-be-called am
mat-chun ng tze-jen mat-chun hiêh (for hit)-cung.
Ily not worthy-am (that) then make-should.
- Kha (for kha)-pe-hin hêh-khê pe-ling nung-hin kae-mat hi(h)-tê. Khô-nan
Zerem-petun-ai-hê hiê mat-ai-hê me made." Then
nan hiê-ni hi-ai pò nan kwé-jen;
he arisen-having reach father his did;
- Khô-nan pò nan hin ai-t u-kai-tê; pò nan kae hiê
then father his am when-to-see after; father his am to
nan hi-ai, kae-ni, kae-ni,
his having-companion, running-
gan khê, chup kae kwé-jen. "Pò hi, kae chên ti Pò-mat
falling (to)-work, his cheek did. "Father O, I sin to God
nan mit-to khing-ná mat-chun-mat hêh (for hit)
not remembered-having before then do
11. a-pai kwé-jen. Lai-pò-nan lai-pò-wê hi mat-chun na hi-jen.
sin did. Therefore to-be-called am Ily not worthy-am.
Khô-nan pò nan
Then father his
- hing hêh-khê-ai-khau-mat u-kh. "Hê hi ni kae khing-ling
to top-serve-to-(oblique) and, "rotte what good were-than at
nai mat-chun hing nan to-
this brought-forth-having to his put-
rang-tê; khê(h)-nung-kun mî nan nai hê-chup, khê(h)-nung-kun
-ai; and land his on ring, and
ti-mat khê-ti an chup-ti
fast-on also taking put-on.
- Nhi-n nan kae kin-jen-ai hêh (for hit)-pê-tê; hêh(hê)-nung-tê hi
Besides that we arise-having do-merriment; for am
kai-nai tai-hê pò
my this did then
- h hang, kha-ni nung-mat; hai-hê, kha-ni nai-hê. Lai-pò-nan
con(f.a. once), again good; last-time, again found-am. Therefore
kha-chun hêh(hê)-pê-tê kwé-jen
Ily do-merriment-did.
12. Khô-nan hêh-chai hang nan i ti ni. Khô-nan na-n
Then am good his am in field. Then come-having
hang tai hin,
arrived (to)-suddenly of-here.

¹ a-pai is a word borrowed from Persian, and is pronounced a-pai or pèi in its Persian.

khiē-nan	nan	vā-nai-nān	ang	kā	ang	hāng	so-ho,	khiē-nan
then	he	heard	note of dancing	note	of music having-heard, then		nan	hāng
							he	call
							ho-	lay-
-thē	pā-tiāng	mai	thām-kā,	'a-nai-thām	hōch(hō)-ang	hōch(hō) f		
-arrested	person-one	is	asked,	'thām	why	do f		
				Khiē-nan	nan	vā-kā	ti-nan,	vā-kā,
				Tiān	he	said	ti-kā,	said,
				'nāng	mai	mā,	khi(n)-nāng-kān	pō
				'younger-brother	thē	come,	and	father
				mai	ti	ti;	lai-pō-māi	pō
				thē	was	said;	therefore	father
							his	made/friend-then
Nai-nān	khiē	khiē-chāi-nā	khiē-nāi-māi	mā	khiē-ti-nā-jā.			
Having-heard	(those)	words	emphatically	write-to	not	with-very-much.		
				Pā-māi	pō	nan	mā-ti-tāi	
				Therefore	father	he	come-to	there
22.	n-n	ti-khiē-kā-jā.	Ti-thān	nan	ti	pō	nan	
	having	entreated.	To-there (thence)	he	to	father	he	
				tiā-tāi-nā	vā-kā,	'kam-nā,		
				answered-having	said,	'he,		
khiē-khiē	khiē-tiāng	hāng	māi-chān	kān	lām	(for lām)-(ti-nā-ti		
from-before	to-past	to	there	I		come.		
			A-nāng	māi-chān	māi-lāi-nā-kā	kān		
			Command	thē	now-then	I		
mā	jā	Ti-nai-kā	māi-lāi-nā-kā	māi-chān	hāng	kān		
not	did-say-with.	Nevertheless	now-then	then	to	not		
			pō-jā	in	ti-tiāng-kān			
			past	young-one	without-one-then			
hāi	mā-jāng.	Hāng	māi-chān	hāi-ti-chān,	kān	kāp-tiāng	thē	
past	not.	If	then	plain-headed,	I	both	with	
			lai-kā-khiē-māi	tāi-māi	hōch (for hō)-yā-ti			
			friends (old)	would-be	done-movement.			
hā;	chāi-khiē	lāi	māi	pō-māi	thāng-māi-thē	māi-chān		
indeed;	but	was	thē	this	arrive-come-having	this		
				tiāng-pō-kā.	Mān	khiāng	māi-chān	
				Send-test-made.	He	property	thē	
23.	khiē-khiēng	nān	khiē	tiāng-hāng	khiē-dāng-kāi-jā.	Khiē-nan		
	rice-property	rapid	paid	all	deceived.	Then		
					nan-chān	vā-kā	ti	nan,
					'he	said	to	kān,
'māi-chān	p-thāng	ti	thē	kān,	khi(n)-nāng-kān	in	kān	
'then	over	and	with	me,	and	what	mine	
					kā-dāng-kāi-dāng	yang-ti	ko	
					whatsoever	(f) person	who	

[No. 8.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORÁ.

(TONGKAT SHULASS.)

SPECIMEN II.

တုခမ်မဒေတုလံမိတု

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[No. 2.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORI.

(DUTCH SIAMER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

SOME NORI RIDDLES.

1. Tou sou kū lun nui.
Tree is equal and growing.
 Nuk pit nin kū khi.
Nod Foot sleeps every branch.
The tree is equal-to a fisher-rod, and the Tui-khi sleeps on every branch.
Answer.—Tou-nui-khi, the Siraj-tree.
2. Mai-sing hau-ling hī ā sik.
Number one split four pieces.
 I-lou ā sou lū ā sik.
Sticks four componnds remain four pieces.
One bamboo, split into four pieces, widens four compounds, and still remains four pieces. Answer.—Mai-khi suk, a ripe Siraj.
3. Shin hāng sou ng-lai.
Three drains water does-not-run.
 Shin l ng-lū lū.
Three women do-not-wash flowers.
 Shin thau ng-to nā.
Three old-men do-not-visit (with-very-often).
Water does not run through three drains. Three women do not wash flowers. Three old men do not inhabit with any wife. Answer.—
 Hāng-ling, hāng-hok,
Each (of a man), two grooves of a Tuihi,
 Ting-t-lou mai-l, poi ang.
Leaves of a certain jungle plant, Red-fls, and charcoal-fls.
 Kuan-shin lai.
Three Alms.



ATONIA.

As stated in the General Introduction to the group, the Atona come into Assam from Ming Ma in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-west corner of the Shingur District, and the others in the Naga Hills.

Their language, as appears from the specimens, is almost pure Shên. In fact, it is the form of speech illustrated by Dr. Gutzlaff's *Grammar of Shên*, rather than that illustrated by Mr. Needham's *Grammar of Khamti*. The specimens which I have received from the local authorities at Shingur are evidently carefully prepared, and it has been easy to make out the meaning of the greater part of them. Only here and there I have come across a phrase which baffled me, and this was most probably due to my own ignorance, rather than to any incompleteness of the text.

The specimens consist of the Fable of the Prodigal Son and of the fable of the boy who cried 'wolf, wolf.' In the translation I have marked with a query any passages which appeared doubtful to me.

The true character of Atonia is recognised by the people of Assam, who also call it *Shên Dola*, i.e., 'Shên speech.' In Assamese, *dola* means 'a foreign language', and *Shên* is the word which the Burmese mispronounce 'Shin'.

Alphabet.—The alphabet used in the following specimens is almost entirely the Shên, and not the Khamti, one.

Note, in the first place, that the vowel a^{h} , which in the specimens is written, *Shên-dah-tien*, a^{h} , and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by *ah*, must, in Atonia, be pronounced as in Shên, i.e., as if it was a light *ah*. Thus a^{h} *ah*, give, should be pronounced *ah*, and as in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khamti *ah*, instead of the Shên *o*, and the Khamti *ah* *ah*, instead of the Shên *ah*. In every other case, when the Shên form differs from the Khamti one, the former is used. Thus we have the Shên *ah* instead of the Khamti *ah* for *ah*, and the Shên *ah* instead of the Khamti *ah* for *ah*.

The consonant *ah* is used more frequently in composition with other consonants (as we have seen to be the case in Taiyang), than is usual in Khamti. Thus *ah* is written ah^{h} instead of ah^{h} or ah^{h} . When *ah* is intended to represent the vowel *ah*, it is compounded as in Khamti and Shên. Thus ah^{h} *ah*. When it retains its own sound of *ah* in composition, as it often does in Shên, but never in Khamti, it takes the form ah . Thus ah^{h} *ah*, go, the Atonia and Shên word corresponding to the Khamti ah^{h} *ah*.

We have noted in Khamti, Taiyang, and Nari how the word *ah* or *ah*, to *ah*, is always spelt *ah* or *ah*, and, under the head of Khamti, I have pointed out how this is due to the influence of Burmese, in which language a final *ah* is pronounced as *ah*. This

custom is carried still further in Alaknā, the word *clot*, *seras*, is written 𑜀𑜢𑜤𑜰𑜫 *clot*, and *pit*, a *drink*, is written 𑜀𑜢𑜤𑜰𑜫 *pit*.

The letter 𑜀𑜢𑜤𑜰𑜫 *a*, which is common in Alaknā, Nakh, and Shan, but does not appear to be used in Khamti or Taiyng, is also common in Alaknā.

The letter *ko* is usually written 𑜀𑜢𑜤𑜰𑜫. The tail is often omitted, so that we only have 𑜀𑜢𑜤𑜰𑜫 to be distinguished from 𑜀𑜢𑜤𑜰𑜫 *ko*. This character, in a slightly altered form, viz. 𑜀𑜢𑜤𑜰𑜫, also appears in Taiyng but there represents the letter *va*. This is a very interesting fact, for it will be remembered that the letter *va* in Alaknā regularly becomes *ko* in the modern Tai languages.

It may be added that neither in Khamti nor in Shin does either the letter *va* or the letter *ko* take this form. The forms they take in these languages, and in Burmese, are as follows:—

	Khamti.	Shin.	Burmese.
<i>va</i>	𑜀𑜢𑜤𑜰𑜫	<i>ko</i> in Khamti . . .	<i>ko</i> in Khamti,
<i>ko</i>	𑜀𑜢𑜤𑜰𑜫	𑜀𑜢𑜤𑜰𑜫	𑜀𑜢𑜤𑜰𑜫

The Khamti and Burmese signs for *ko* are the nearest forms.

TAMAR.—I can give no information on this subject. We may expect that the tones of Alaknā are the same as those of Shin.

NUMA.—The *plural* is ordinarily formed by suffixing *klew* as usual.

Sometimes *klew-ye* is used, as in *ye klew-ye*, *father*. *Net-klew* (literally, *there-they*) is also used, as in *we-thak net-klew*, *house*, and many others in the list of words. Finally, we have *hup-net-klew* in No. 116 of the list.

The *possessive* sometimes takes the suffix *ko*, as in Alaknā and Taiyng. Thus, *ai-ko yeag*, *you are*, and many others in the list.

The *accusative* can take the dative preposition *kiep*, as in Taiyng; thus, *kiep-kid* *man* *than-kid*, *he asked a servant*.

The usual preposition of the dative is 𑜀𑜢𑜤𑜰𑜫 *kiep*, as in Shin. We also have *lei*, as in *lei haw ei net-klew*, *to great men*. *Lei* is also used for the oblique like many dative prepositions in the Tai languages.

The most usual *prefix* of the *oblique* is *lei*, as in Khamti, or *lei-k* as in Taiyng. The Shin *lei-k* does not occur in the specimens. It is, however, added to *lei*, as in *lei-k-k* *aiw* *aw*, *take from him*. In *lei-k-k-k* *aw* or *lei-k-k-k*, afterwards, *ai* (also written *le*) is probably a corruption of *aw*, *place*, the final *a* being added before the *e* of the following word. The phrase is, therefore, literally, *from place that, from that place*. Compare the formation of the futures of verbs.

Lei (see Dative) and *lei-ye* are also used for the oblique. See 106 Nos. 104, 113, 118, 119; 169, 187.

Finally, *ti klew* is used as in Shan; e.g., *ti-kid*, *from whom?*

The genitive has no prefix or suffix, and, as usual, follows the word by which it is governed.

There are two suffixes in the list of words, *lên*, and *ar* or *ap*, which seem to indicate any oblique case, much in the way that *and* is used in Khémti.

We have them for instance,—

Dative,—*lên-nên* *lên-tên* *lên*, to a daughter.

Lên-nên-nên *lên-ap*, to daughters.

Allative,—*lên pò* *q-tên* *lên*, from a father.

Lên lên or *lên-tên* *lên* *lên*, from a good man.

Lên-pò *lên* or *q-nên* *lên-ar*, from those good men.

Genitive,—*lên-nên* *lên-tên* *lên*, of a daughter.

Lên or *lên-tên* *lên*, of a good man.

lên-tên *nên-nên*, his property.

lên *nên-nên*, thy servant.

Lên or *lên-ap*, of good men.

Sì is prefixed to the Genitive and Dative in Taicong.

Adjectives.—Few remarks are necessary. The numeral *lên*, one, can take the prefix *ar* or *q*, and then has the force of the indefinite article, like *a-lên* in Khémti.

The Comparative degree appears to be formed by suffixing *ai*, equivalent to the Shân *q-ai* *ai*, to the adjective. Thus *ai-ai* *q-nên*, better (than) this. In such a case *ar* or *ap* (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, it being optionally omitted. Thus *ai-ai* *q-nên* *ar-pên*, is better than this. In *lên* *ar-pên* *ai-ai* *nên* *lên* *ar-pên* *nên* *ar-pên* *ai*, literally, to brother *ai-ai* to sister *ai-ai* tell very, his brother is better than his sister, both the nouns appear to be placed in the dative, unless *lên* means 'appearance, form'. The superlative is most simply formed by doubling the adjective, as in *ai-ai*, very good. The adverb *lên* (pronounced *lên*) is also used, as in *lên* *ai*, very good.

Pronouns.—The pronouns call for no remarks. We should remember that *mên*, thou, is pronounced, as in Shân, *mên*. The demonstrative pronouns are *q-nên*, this, and *q-nên*, that.

Verbs.—We may note that the usual sign of the past tense is *lên* (cf. Shân *lên*, to go), but occasionally we find the Khémti *lên* and *nên*. Thus, *lên-nên*, asked; *lên-lên-pên*, they did; *ai-pên*, became alive.

The Future takes both *ai*, and also *ip*, a contraction of the Shân *ai*. Thus *lên* *ip* *pên*, I shall be; *lên* *ip* *pên*, I shall stalk; *nên* *ip* *pên*, thou wilt stalk.

The participle suffix is *ai*.

There are several negative words. We may note *pò*, not, in *lên* *lên* *mên* *pò* *lên* *pên*, I am of-these not worthy am, I am not worthy to be thy am. With *pò*, we may compare the North Shân *pò*, Khémti *pò*, which, however, are only used with the imperative. A more usual negative is *nên* (Shân *lên*, Khémti *nên*, Shân *mên*), as in *mên* *lên* *lên*, did not wish: *mên* *lên*, did not give. The Khémti form, *nên*, appears in *mên* *ai*, not good, bad.

The Shân *Arrestive* *ai* *ai* is common. Thus *ai-ai*, am, or was, indeed; *pò-ai*, going-indeed.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

ANTONIL

(Dialect of Siamese.)

SPECIMEN I.

ကျွန် မကျွန် ကျွန် ကျွန်က ၁၁

ကျွန် ကျွန် ကျွန် ကျွန်က ကျွန်

ကျွန် ကျွန် ကျွန် ကျွန်က ၁၁

ကျွန် ကျွန်က ကျွန် ကျွန်က ၁၁

ကျွန် ကျွန် ကျွန် ကျွန်က ကျွန်

ကျွန်-ကျွန် ကျွန် ကျွန် ကျွန် ကျွန်

ကျွန်က ကျွန် ကျွန်က ၁၁ ကျွန်ကျွန် ၁၁

ကျွန် ကျွန် ကျွန် ကျွန် ၁၁

[No. 9.]

SIAMESE-CHINESE FAMILY,

TAI GROUP.

ANTHRA.

(DISTRICT SICHANGLA.)

SPECIMEN I.

Kua <i>Man</i>	lā-lāng <i>person-car</i>	lak <i>man</i>	slag-lā <i>two-persons</i>	yung. <i>and</i> .		
Lak-chai <i>Man-male</i>	la <i>younger</i>	la <i>and</i>	king <i>to</i>	pā-man, <i>father</i> .		
'pā, <i>'father</i> ,	king <i>properly</i>	ma <i>thy</i>	yung-sing <i>wherever</i>	weng-hai', <i>divide-pine</i> '.		
Lak-shan <i>After-that</i>	yung-sing <i>wherever (to had)</i>	yā-hai-kā, <i>(let)-dividing-part.</i>	Hai <i>After</i>			
5. ling <i>back (i.e. afterwards)</i>	sa <i>taken</i>	king <i>properly</i>	man-on <i>do</i>	hai <i>and</i>		
ming <i>(to)-country</i>	hai <i>for</i>	hai-hai <i>old</i>	hai <i>wherever</i>	ngā <i>where</i>	king <i>property</i>	pā-yau. <i>started</i> .
Ming <i>(to)-country</i>	ma <i>that</i>	yā <i>great</i>	yā-yau. <i>familiar-union.</i>	Tak <i>fill</i>	kyt, <i>(into)-possess.</i>	
Pak-hai <i>(to)-metal</i>	hai <i>(to)-house</i>	ling <i>a</i>	pai-ping <i>take-off/lay(?)</i>	yau. <i>did</i> .		

- ဟ်ဟ် ဗု တင်အု ကွင်ရိအ်-အာအ် ။ ဝဲပျိတ်
 ၁၁ တုင်တုင် ။ တင် ဗု ကေ-ဒ် တိမ် ။
 ကွင်အု ပွင်ဟ် ။ ကွင်ဟ် တုအာအ်
 အင်ဂွက-တင် က ကေ ကွင်
 အ်-တင် အ် ကွင် က
 တင် ကွင်-ဗု ။ ကွင် က
 ၁၂ ဝ ကွင် ကေအ်အု ကွင်
 ကွင် တင်အု တိမ် ကွင်
 ကွင် ကွင် ကွင် ကွင်
 ကွင် ကွင် ကွင် ကွင်

Hsü-pu. wéi k'ing ná shen hín nín. Lai-pí
(He) remarked-(him)-to-and *arise in field of-sower of-house that. Therefore*

10. tsé khyt. Sák mē hū khot hín.
fall *(into)-poverty.* *Food-tensings* *of/pige* *man* *(he)-wished* *to-eat.*

Phak-ho nan hsh. U-shak-ti-nín
daylong *not* *gone* *Afterwards*

shap-wéi-hí-shing, ' khot pō hū
evening got(?), *' across* *of-the father* *of me*

nai hín nín, hū mē
get *find* *mark,* *I* *even*

hín t'ing-mai, Kan pō
(in-the place?) *of-belly flow.* *I* *(No-)father*

11. pō hū, ' pō hū hsh. hū
pō *my.* *' father* *of-me* *O,* *I*

Hsün-sh k'ing-sh msh hsh(hsh) t'pí ;
(exhaust)-Glad *before* *that* *did* *sin ;*

hū hsh msh pō 'hín pín ;
I *see* *of-her* *not* *accidly* *am ;*

h'ing-hū
not

၇၂ ကျောင်းကန် ကျောင်းကန် ။ ကျောင်းကန်

၇၃ ကျောင်းကန် ပုံကျ ဝေ့ကန်

ကျောင်းကန် ကျောင်းကန် ကျောင်းကန်

ကျောင်းကန် ကျောင်းကန် ကျောင်းကန်

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၇၄ ကျောင်းကန် ကျောင်းကန် ကျောင်းကန်

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wei and	khi-khi-shing around-calling him	khi around	mao-mo. ²¹ fig. ²¹	Ma-shing After	mai die
20. luk-m action-having	poi-sh (he)-went-reached		po father	man. his	
U (He)-was	U-kai at-distance	po father	khi-m went-having	khi(khi)-mai, was,	
khi embraced	luk-shai son-male		man, his,	shwep blamed	
kyim(kon). think	Yim (it)-close		mai that	kon-khi (he)-said	
po (he)-father	man, his,	*po father	khi, O,	khiang-m before	khi-m-sh God
15. khiang-m before	mai then	khi(khi) (I)-said	shai ; then ;	kon I	
khiang (to-be)-called	luk son	man and	ying. was-(worth) ;	Pa Father	man his
kon word	khi, game,	*pki rod	sh-sh good-good	khi-m-sh, give-some (to, bring),	
shap-khi-sh ; put-(it)-on ;		khi-shap ring		kon-sh, give, to ;	

၂၄၄ ၂၄၅ ၂၄၆ ၂၄၇ ၂၄၈

၂၄၉ ၂၅၀ ၂၅၁ ၂၅၂ ၂၅၃

၂၅၄ ၂၅၅ ၂၅၆ ၂၅၇ ၂၅၈

၂၅၉ ၂၆၀ ၂၆၁ ၂၆၂ ၂၆၃

၂၆၄ ၂၆၅ ၂၆၆ ၂၆၇ ၂၆၈

၂၆၉ ၂၇၀ ၂၇၁ ၂၇၂ ၂၇၃

၂၇၄ ၂၇၅ ၂၇၆ ၂၇၇ ၂၇၈

၂၇၉ ၂၈၀ ၂၈၁ ၂၈၂ ၂၈၃

၂၈၄ ၂၈၅ ၂၈၆ ၂၈၇ ၂၈၈

၂၈၉ ၂၉၀ ၂၉၁ ၂၉၂ ၂၉၃

khep shot		lin foot		rip-hai ti ; put-on ;		hōi-hin, give-to-and,
39. hoh (het) do	pyō happiness	hoh (het) do	mon rejoicing	ti ; (imperative suffix) ;	hōi koo see say	
lai, died,		rip-mā ; became-alive ;		hai, was-lost,		hōi-mā was-found
mā. came"	hai do	pyō happiness	hai do	mon rejoicing	kī-pau, (they)-did.	
Yim (.di)-time	nā that	hōi-chai child-male	ling great	man q'-hān	i was	king to nō. field.
E-k'ling afterwards	hōi-chai child-male	ling great	man q'-hān	nō came	ching approached	
30. lai elderly	hān, q'-hōng,	nai (he)-got		ling small	ying (uang) q'-mān	
ling small	king. q'-drum.	Hōng-khā Baron		mon do	chān-h-wi, asked,	
k'ham things	ling like	nai those	k'ham things	ling F what F	Khā Baron	nai the
wā, said,	nāng-chai younger-brother-male			nō, came,	lai-pā-nai therefore	1 x 1

၆၀၂ နှ် တူ မွတ်ကံ ထင်

၆၀၃ ပိုတူ ၁၁ မုတ်မိတ်-မုတ် မှ်တူ

၆၀၄ မိုက် မိုက် မွတ်မှ်တူ

၆၀၅ မုတ်မိတ်-မုတ် ၆၀၆ မုတ်

၆၀၇ တွင်မုတ် ၆၀၈ မုတ်မုတ်

၆၀၉ မုတ် ၆၁၀ မုတ်

၆၁၁ မုတ် ၆၁၂ မုတ်

၆၁၃ မုတ် ၆၁၄ မုတ်

၆၁၅ မုတ် ၆၁၆ မုတ်

၆၁၇ မုတ် ၆၁၈ မုတ်

LITERARY.					POPULAR.
pò	maù	wi	man-khien		tíng
father	q'father	and	not-able		prepare
43. pò	k'k'	Luk-chai	tung	'man	khak-chi,
first	did'	Child-male	great	q'-dian	was-angry,
maù		kin	man		khak-kí,
to-enter		leave	not		retired.
Ti-luk-tu-nán			pò		man
Afterwards			father		die
má,		tíng-pán			no-má,
man,		entering			bragging.
Ti-nán		khak-khú,	'pò,		ku
Therefore		(he)-answered,	'father,		I
44. luk	maù	chi-yé (khé)		pò	
the-child	q'father	'family		not	
pò,	tu-má-kh	pt-pò		ku	
break (i.e. do),	answer/leave	great		young-one	
tíng-hu	man	khá,	Luk-chai	lai-pò	
see-see	not	(Man)-present.	him	not	
ngin	khien	tíng-kong			
silver	gold	all			

မေ့မိလေ့ရှိသဖြင့် ခုတူ မသိ မလုပ် လေ
 ခုတူ နှစ် မသိ နှစ် နှစ်
 နှစ် အရင်ဇာတိ မှ မလုပ် မသိ
 မလုပ် မလုပ် နှစ် အရင် နှစ်
 မှ ခုတူ မသိ မလုပ် မလုပ်
 မလုပ် မလုပ် မလုပ် မလုပ်

wei-nih-pi-sai-ming (we)-chariot	yi-hi, wielded,	man he	mai-shing, came-arrived,	pa father	
18. pol (for pol)-hi found	han (for han)- gone,	Man He	han, said,	'lak 'asked	
han, of-us,	tung-yi-ko many years-also	nan then	i and	hi with	han, me ;
ying-shing-ko whatsoever	king property	mai thing	ling-ling, all	Ning Younger-brother	
mai My	hai-hi, died,	shing-shi; became-also ;		hai-hi, was-died,	
shing-shi; was-found ;	hai-pi-nai therefore	ling (I)-prepare	pol first	hi'. did'.	

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SIAMESE-CHINESE FAMILY

Tai Group

Abstract

Discussion Summary

SPECIMEN II

လက်	ကျွန်	ကုဉ်
တဲ	မာန်	သိင်္ဂါ "
လက်	ကျွန် သီ	သိပ်ရှု
ရိပ်	ရိပ်	ခိုင်းလူ
။ ချိန်ပျော်	ပျော် ။	ကျွန်လော
ကျွန်ပြန်	ကျွန်-တင်မာန်	ဝိဉ်
ဟဲ့ ။	ရှောင်	မာချိန်
မှိုင်မာန် ။	တုပ်လာခြံ	သိပ်
		တိပ္ပန်

[No. 10.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITHONIA.

(Distant Siamese.)

SPECIMEN II.

Lak Dog	in young			hō-hōng pervent-out	
tai near	ma (pronounced hia) village			ling faded	wi. settling.
Lak Dog	in young	nai the	hook (hot) old	pra (/ for pra) refusing (in in quest)	
"ai, tiger,	ai," tiger,"			ma-pa made-noise	
h. ma-hōng called	pa. shouted			in brought	phā dew
an brought	sik open	lan people	in from	min (hin) village	hō (lan) ran
ma. name.	Kha They			ma-hōng came-arrived	ai tiger
nan not	hin. was.	Tup Clapping	phā palm	ma of hands	hā. (he)-laughed. Ti-phā (They)-rotates it

စိုက် ယွင် ။ ခဏ် အင်အာ ယာယွန်

၁၀. ယွင် ယဏ် ယွင် အာ ။ ယဏ် ယွင်

ယဏ် ယဏ် ယွင် ယဏ် ယဏ်

ယဏ် ယဏ် ယဏ် ။ ယဏ် ယဏ်

ယဏ် ယဏ် ယဏ် ။ ယဏ် ယဏ်

ယဏ် ယဏ် ယဏ် ယဏ် ယဏ်

၁၁. ယဏ် ယဏ် ယဏ် ။

ယဏ် ယဏ် ယဏ် ယဏ် ယဏ်

ယဏ် ယဏ် ယဏ် ယဏ် ယဏ် ။

		around,				Ell
lita lock-out	yan. did.	Man He	yang-tai like-like	pin has		ling one
shing two	pin. fence	an interrupt	ai. chance.	Wan day	ling one	tsai-tai really
ai finger	ai. same.	li-hen entered		mai the-level		vi. of-suitable.
Man He		ai (pin)-yang. arranged.		'Man 'He		phot has
ki many	pin', flower'.	tsai (they did)	ai. not come.	Ti On	ai that	ai the-finger
kai let	vi. suffer	li-hai several	tsi. outside,	tsi animal		ling one
15. an, look,		li-hi went		tsi to		tsai. forced.
Ti-hai-tai-ai Therefore			mai (for man) he (f)			hi have
mai (for man) him (f)		tsai-phai, person-also-him,	phai-hi response	tsai not		vi-tai, believed.

PHAKE OR PHAKAL

I regret that I can give no specimens of this Tai dialect. It is spoken by about 500 people who live north of Naga, at the west end of the South Nagaempetia portion of the Lakhimpur District, on the Sibsagar border.

All that I know about this tribe will be found in the General Introduction to the Group, on p. 64, ante.

STANDARD LISTS OF WORDS AND SENTENCES IN THE TAI LANGUAGES OF ASSAM.

The following lists are transliterated from copies in the vernacular character received from Sibsagar and Lakhimpur. They are not always consistent, but I have not thought it right to alter them.

English.	How (Hing?)	What (Hhatay?)
1. One	Hing	Hing
2. Two	Hihing	Hihing
3. Three	Hihing ²	Hihing
4. Four	Hih	Hih
5. Five	Hih	Hih
6. Six	Hah (yah)	Hah
7. Seven	Chih (shih)	Chih
8. Eight	Hih (yah)	Hih
9. Nine	Hih	Hih
10. Ten	Hih	Hih
11. Twenty	Hih	Hih
12. Fifty	Hihing	Hihing
13. Hundred	Hih	Hihing
14. I	Hih	Hih
15. Of me	Hih	Hih
16. Mine	Hihing	Hihing
17. We	Hih, me	Ti (includes person addressed) or Hih (includes person addressed).
18. Of us	Hih	Ti or Hih
19. Our	Hihing	Hihing
20. Them	Hih, me	Hih
21. Of them	Hih	Hih
22. Thine	Hihing	Hihing
23. You	Hih	Hih
24. Of you	Hih	Hih
25. Your	Hihing	Hihing
26. His	Hih	Hih
27. Of him	Hih	Hih

² In the 1st when the pronunciation differs from the spelling the former is written in parentheses.
³ In this list a final *u* always occurs in the original character.

English.	Chinese (Pinyin).	Chinese (Simplified).
20. His . . .	Hsi-mei, hissing noise .	Hsing men . . .
21. They . . .	Hsien . . .	Hsien hsien or hsien . . .
22. Of them . . .	Hsien . . .	Hsien . . .
23. Their . . .	Hsianghsien . . .	Hsiang hsien . . .
24. Head . . .	Hsi . . .	Hsi mei . . .
25. Feet . . .	Hsi . . .	Hsi . . .
26. Hair . . .	Hsiang . . .	Hsi sang, . . .
27. Eye . . .	Hsi . . .	Hsi . . .
28. Mouth . . .	Hsiang or pih . . .	Hsiang . . .
29. Tooth . . .	Hsiao or hsiao . . .	Hsiao . . .
30. Ear . . .	Hsi . . .	Hsiang hi . . .
31. Hair . . .	Hsien . . .	Hsien . . .
32. Head . . .	Hsi . . .	Hsi . . .
33. Tongue . . .	Hsi . . .	Hsi . . .
34. Nelly . . .	Hsiang . . .	Hsiang . . .
35. Meat . . .	Hsiang . . .	Hsiang . . .
36. Iron . . .	Hsi . . .	Hsi . . .
37. Gold . . .	Hsien . . .	Hsien . . .
38. Silver . . .	Hsien . . .	Hsien . . .
39. Father . . .	Hi . . .	Hi hsien . . .
40. Mother . . .	Hi . . .	Hi . . .
41. Brother . . .	Hi (older) or hiang (younger). .	Hi = older, or hiang = younger.
42. Sister . . .	Hsiang, with pi for older and hiang for younger.	Hi-hsiang or older, siang-hsiang or younger.
43. Man . . .	Hsiu, when gender is un- specified (hiu (yao) is added).	Hi-hsiu . . .
44. Woman . . .	Hsiang or hsiang-hsiu . . .	Hi-hsiang . . .
45. Wife . . .	Hsi . . .	Hsi . . .
46. Child . . .	Hsi-hsiu . . .	Hi-hsi . . .

English,	Latin (Singer),	Italian (Singer),
16. Sea	Salute	Salute
17. Daughter	Sal-via	Salvina
18. Here	Sal	Sal
19. Salutation	Salu-ta-tio	Salvato
20. Singled	Pa-ri	Paro
21. Sail	Li-ber or phoet-look, (a small, singlener)	Phoi
22. Sail	Phoi	Phoi, lat. spin
23. Sea	Sea	Pho
24. Sea	Sea	Pho or Pho
25. Sea	Sea	Pho
26. Sea	Phoi	Phoi
27. Water	Pho	Pho
28. House	Pho	Pho
29. House	Ph (pronounced long)	Pho
30. Sea	Ph	Pho
31. Day	Ph (pronounced short)	Ph
32. Sea	Ph, mil	Pho
33. Sea	Ph	Pho-pho
34. Duck	Ph (put)	Pho
35. Sea	Ph	Pho
36. General	Pho	Pho
37. Sea	Pho (put)	Pho
38. Sea	Ph, put, or pho	Pho
39. Sea	Ph	Pho (also "delat")
40. Sea	Pho	Pho
41. Sea	Ph	Pho
42. Sea	Ph	Pho

English.	How (Usage).	Chinese (Simplified).
82. Head	Head	头
83. Do	Do	对
84. One	One	一
85. See	See (See)	见
86. Up	Up	上 - or above, higher in place
87. Near	Up or Up	上
88. Down	Down	下 - down, near the ground
89. For	For or at	为
90. Before	Before	前 - or previous in time, thing, number, etc., from or previous of
91. Behind	Behind	后
92. Who	Who	谁
93. What	What	什么
94. Why	Why	为什么
95. And	And, in, then, so	和
96. But	But, in, so, but	但是
97. If	If	如果 by a participle, and a regular particle
98. You	You	你
99. He	He	他
100. She	She	她
101. A before	Before	前
102. On a before	Before	前 (after the preceding noun)
103. To a before	Before	前
104. From a before	Before	前
105. Two before	Two	二
106. Before	Before	前 (then or then, previous, previous)
107. Of before	Before	前
108. To before	To	到

English.	How (Group).	What (Collection).
109. From father . . .	Lah-lah-pa . . .	Lah-pi-lah . . .
110. A daughter . . .	Lah-lung-lung . . .	Lah-lah . . .
111. Of a daughter . . .	Lah-lung-lung . . .	Lah-lah . . .
112. To a daughter . . .	Ti-lah-lung-lung . . .	Lah-lah-mat . . .
113. From a daughter . . .	Lah-lah-lung-lung . . .	Lah-lah-lah . . .
114. Two daughters . . .	Lung lah-lung . . .	Lah-lah-lung-lung (It is a numeral particle).
115. Daughters . . .	Lah-lah-lung . . .	Lah-lah-lah . . .
116. Of daughters . . .	Lah-lah-lung . . .	Lah-lah-lah . . .
117. To daughters . . .	Ti-lah-lah-lung . . .	Lah-lah-lah-mat . . .
118. From daughters . . .	Lah-lah-lah-lung . . .	Lah-lah-lah-lah . . .
119. A good man . . .	Ein-ih-pih-lung (Fin is the male sign). . .	Ein-ih . . .
120. Of a good man . . .	Ein-ih-pih-lung . . .	Ein-ih . . .
121. To a good man . . .	Ti-lah-ih-pih-lung . . .	Ein-ih-mat . . .
122. From a good man . . .	Lah-lah-ih-pih-lung . . .	Lah-lah-ih . . .
123. Two good men . . .	Lung lah-ih . . .	Ein-ih-lung-lung . . .
124. Good men . . .	Lah-lah-ih . . .	Ein-ih-lah . . .
125. Of good men . . .	Lah-lah-ih-mat . . .	Ein-ih-lah . . .
126. To good men . . .	Ti-lah-lah-ih . . .	Ein-ih-lah-mat . . .
127. From good men . . .	Lah-lah-lah-ih . . .	Lah-lah-lah-lah . . .
128. A good woman . . .	Ein-ih-mat-lung . . .	Pi-yung-ih . . .
129. A bad boy . . .	Ein-ih-mat-lung . . .	Pi-yung-ih . . .
130. Good women . . .	Lah-lah-mat-lung . . .	Pi-yung-lah-lah . . .
131. A bad girl . . .	Ein-ih-mat-lung . . .	Lah-lah-pi-yung-ih . . .
132. Good . . .	Ein . . .	Ein . . .
133. Bad . . .	Ein-ih-mat-lung . . .	Ein-ih-mat-lung . . .
134. Bad . . .	Ein-ih-mat-lung . . .	Ein-ih-mat-lung . . .
135. High . . .	Ein . . .	Ein . . .

English.	How Spelled.	How Pronounced.
134. Higher . . .	Khāi-lóng . . .	See previous . . .
135. Highest . . .	Khāi-lóng-tāi-tāi . . .	Do . . .
136. A house . . .	Māi-tāi-tāi . . .	See next . . .
137. A man . . .	Māi-tāi . . .	Do . . .
138. House . . .	Khāi-tāi-tāi . . .	Do . . .
139. Man . . .	Khāi-tāi . . .	Do . . .
140. A hill . . .	Hāi-tāi-tāi . . .	See table . . .
141. A tree . . .	Hāi-tāi . . .	See . . .
142. Hills . . .	Khāi-tāi-tāi . . .	See table (with 4th note in table and for note).
143. River . . .	Khāi-tāi . . .	See table . . .
144. A dog . . .	Māi-tāi-tāi . . .	Do . . .
145. A fish . . .	Māi-tāi . . .	Do (with 4th note)
146. Dogs . . .	Khāi-tāi-tāi . . .	Do . . .
147. Fishes . . .	Khāi-tāi . . .	See table . . .
148. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
149. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
150. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
151. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
152. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
153. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
154. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
155. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
156. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
157. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
158. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
159. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
160. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
161. A horse . . .	Hāi-tāi-tāi . . .	Do . . .
162. A horse . . .	Hāi-tāi-tāi . . .	Do . . .

Throng (Hmong)	Don (Hmong)	Advent (Hmong)
Mai ying	Hai jing-mai	Mai-ho ying.
Mai ying	Hai jing-mai	Mai-ho ying.
Hai ying-mi	Hai jing-mai	Hai-ho ying.
Fong-ai ying	Sai jing-mai	Si-ho ying.
Fong-hai ying	Hai jing-mai	Hai-ho ying.
Chai	Fai (yau)	Chai.
Hing chai	Tai yau	Hai pin (yau to hi).
Mangai	Fai	Hai pin nai.
Yang	Fai-an	Fai-ho.
Kai pi-yau	Kai hi pi-yau	Kai hi pi pin.
Hai hi-yau	Kai nai yau	Kai hi pin.
Kai pin-yau	Kai nai-yau	Kai nai pin-yau.
Tai-hi	Fai	Fai.
Hing pi	Tai-yau	Tai pi.
Tai-hi	Fai-an	Hai pi nai.
Fai-yau	Fai-an	Fai-yau.
Kai hi-yau	Kai pi	Kai pi.
Mai pi-hi	Mai pi	Mai pi.
Mai pi-yau	Mai pi	Mai pi.
Hai hi-yau	Hai pi	Hai pi.
Hi pi-hi	Hi pi	Hi pi.
Khai pi-yau	Khai pi	Khai pi.
Hai pi-hi-yau	Kai pi-hi	Kai pi-yau.
Mai pi-hi-yau	Mai pi-hi	Mai pi-yau.
Hai nai-yau	Mai pi-hi	Hai pi-yau.
Hai pi-hi-yau	Hai pi-hi	Hai pi-yau.

English.	Roman (Simplified).	Chinese (Simplified).
126. You lost (Past Tense)	Shi ge-jue . . .	Shi ge-jiu or ge-mai . . .
127. They lost (Past Tense)	Shen ge-jue . . .	Shen ge-jiu or ge-mai . . .
128. I am looking . . .	Kan ge-ji . . .	Kan ge-ji-ji . . .
129. I was looking . . .	Kan ge-ji-ge . . .	Shi . . .
130. I had looked . . .	Kan ge-ji-ge . . .	Kan ge-ji-ji-ge . . .
131. I may lose . . .	Kan ge-ji-ge (are lost)	Can-not be expressed . . .
132. I shall lose . . .	Kan ge-ji . . .	Kan ge-ji . . .
133. They will lose . . .	Shen ge-ji . . .	Shen ge-ji . . .
134. He will lose . . .	Shi ge-ji . . .	Shi ge-ji . . .
135. We shall lose . . .	Kan ge-ji . . .	Shi ge-ji . . .
136. You will lose . . .	Shi ge-ji . . .	Shi ge-ji . . .
137. They will lose . . .	Shen ge-ji . . .	Shen ge-ji . . .
138. I should lose . . .	Yan ge-ji-ge . . .	Kan ge-ji . . .
139. I am looking . . .	Kan-wei ge-ji (and I need to find position when the agent clearly is an object).	Can-not be given . . .
140. I was looking . . .	Kan-wei ge-ji . . .	Shi . . .
141. I shall be looking . . .	Kan-wei ge-ji . . .	Shi . . .
142. I go . . .	Kan ge-ji or kan-ge-ji . . .	Kan-ge-ji . . .
143. They go . . .	Shen ge-ji . . .	Shen-ge-ji . . .
144. He goes . . .	Shi ge-ji . . .	Shi-ge-ji . . .
145. We go . . .	Kan ge-ji . . .	Shi-ge-ji . . .
146. You go . . .	Shi ge-ji . . .	Shi-ge-ji . . .
147. They go . . .	Shen ge-ji . . .	Shen-ge-ji . . .
148. I want . . .	Kan ge-ji-ji . . .	Kan-ge-ji . . .
149. When we want . . .	Shen ge-ji-ji . . .	Shen-ge-ji . . .
150. We want . . .	Kan ge-ji-ji . . .	Shen-ge-ji . . .
151. We want . . .	Shen ge-ji-ji . . .	Shi-ge-ji . . .
152. You want . . .	Shi ge-ji-ji . . .	Shi-ge-ji . . .

English	Arabic (Shuwaḥ).	Siham (Galla)
133. My father brought that small house.	bu kan ja khaṣ ḥ-ma-shi mā.	Wān ka ḥ-ma-shi Sham mād shi m ga kan ḥ jalla sh mād.
134. Give this rope to him.	Ḥad min ḥi ḥi	Ḥad m-ma-shi mād ḥi-ḥi Sham shi ḥi m pā.
135. Take these ropes from him.	Ja ḥ-ma-shi ḥi-ḥi mād.	Ya-Ma-shi mād ḥi-ḥi m-ma-shi Sham shi mād ḥi-ḥi mād.
136. Give him with you.	Shi pāḥi shi mād ḥi-ḥi sh mād shi.	m-ma-shi m-ma-shi pā-ḥi m Shi mād shi mād shi sh pāḥi. Shi mād.
137. Drive water from the well.	Ḥi-ḥi mād shi ḥi-ḥi Shi-ḥi. (Shi-ḥi m mād, mād.)	Ḥi-ḥi m-ma-shi mād Shi mād shi m-ma-shi. Shi.
138. With today we	Ḥi m m-ma-shi.	Shi-ḥi m-ma-shi pāḥi. Shi m mād.
139. Whom boy came for?	Ḥi-ḥi pāḥi m-ma-shi mād	Shi-ḥi mād m-ma-shi pāḥi Shi-ḥi m mād m-ma-shi m-ma-shi.
140. From whom did you buy that?	Ḥi-ḥi mād ḥi-ḥi mād ḥi-ḥi mād shi.	Shi-ḥi m-ma-shi mād ḥi-ḥi Shi-ḥi m-ma-shi mād ḥi-ḥi (Shi-ḥi m m-ma-shi m-ma-shi pāḥi).
141. From a shopkeeper of the village.	Ḥi-ḥi m-ma-shi mād ḥi-ḥi mād shi.	Shi-ḥi m-ma-shi m-ma-shi Shi-ḥi m-ma-shi m-ma-shi.